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Bangor Theological Seminary



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June 4th, 5th, 6th, 1961

Sunday, June 4th

7:30 p. m. Baccalaureate Service. The Chapel. Sermon by Professor Walter L. Cook, B.A., B.D. Dedication of the new Chapel.

Monday, June 5th

10:00 a. m. Annual Meeting of the Board of Trustees.

7:00 p. m. Annual Banquet of the Christian Association honoring Professor and Mrs. David W. Jewell and members of the Senior Class.

Tuesday, June 6th

10:00 a. m. Alumni Association Semi-Annual Meeting. Chapel Building.

11:00 a. m. Joint Meeting of the Alumni Association with the Bangor-Brewer Ministers Association. Address by Dr. Mervin M. Deems, Dean of Bangor Theological Seminary.

12:30 p. m. Alumni Luncheon. Seminary Commons.

8:00 p. m. Graduation Exercises, All Souls Congregational Church. Address by Rev. Robert W. Spike, General Secretary for Program, The Board of Home Missions of the Congregational and Christian Churches. Reception in the Hearth Room of the Educational Building.

THE ALUMNI BULLETIN

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The Alumni Bulletin

Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

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CONVOCATION ISSUE

We continue the tradition of publishing one lecture of each of the Convocation Week leaders. We take this opportunity to thank the Lecturers who have supplied the editor with material for publication.

THE HIGHER DREAM

By SAMUEL H. MILLER

(Dr. Samuel H. Miller, Dean of Harvard Divinity School, was the Beach Quiet Hour reader in Convocation Week. The general theme was "The Forgotten World of the Beatitudes" and this sermon was the first in the series.)

NOTHING in the gospel of Jesus has taken on the character of a cryptic hieroglyph more than the Beatitudes. It is obvious that to the first Christians they were the basic truth of the Christian way. They were the map by which they discerned their direction, identified the inner landscape of their faith, and marked the experiences in which they hoped to find the Lord's blessing. They matched the ancient Law of Moses with a new code, this time of blessing, of mercy and grace. These did not regulate so much as celebrate; the conditions were not so much to be accomplished as they were to be recognized and accepted. One conformed to the Law; the Beatitudes were built into the very existence of man. They were of things most real; but because they were so eluctably real, they were avoidable.

In our present situation, the categories are unintelligible. The poor, the meek, they that

mourn, the persecuted—put them all together and try to make sense out of calling them blessed! If the disciples once knew the answer to this jumble our world does not. Somewhere along the path of this war-strewn civilization we lost track of what holds these words together. We have moved out of that territory, lost that world, forgotten the secret of that vocabulary. It does not make any more sense than the abracadabra of an ecclesiastical Latin we do not understand, but which with a little trouble we can translate. But this we cannot translate. There is nothing in our hearts to fit this blueprint; no peg on which to hang the words. Where it is full, we are empty. With us, to be poor is negative, not positive; to be meek is negative; to mourn, to be persecuted—all negative. We travel in one direction; the Beatitudes in another.

Yet we cannot walk away from this mountain

range of startling incredibilities lightly. They were once the cherished foundations for the teaching and practice of the early church. Moreover, they were the vision of reality in the kingdom as Jesus perceived it. If we cannot make sense out of them, it is probably because we are living in a totally foreign country, with different habits of looking at things, and it may take quite an effort to regain the perspective and see life from the vantage point of Jesus himself.

Blessing and Damnation

Let us begin our meditations on the Beatitudes by turning to an essay on Dante written by T. S. Eliot. Comparing Shakespeare and Dante he says, ". . . gradually we come to admit that Shakespeare understands a greater extent and variety of human life than Dante; but that Dante understands deeper degrees of degradation and higher degrees of exaltation." Then, after he explores the various difficulties presented to the modern mind by damnation, purgation and blessedness in the three parts of *The Divine Comedy*, Eliot moves on to the "pagentry" of the Paradiso which he affirms will seem "tedious," and "still more to those, if there be any, who are unmoved by the splendour of the Revelations of St. John. It belongs to the world of what I call the *high dream*, and the modern world seems capable only of the *low dream*. I arrived at accepting it, myself, only with some difficulty." He concludes then with these words, "It took me many years to recognize that the states of improvement and beatitude which Dante describes are still further from what the modern world can conceive as cheerfulness, than are his states of damnation"¹.

This is fundamentally our basic difficulty with the Beatitudes. We have tried to fit them into the flat world of blueprinted morals. We have tried to make them into rules for the conscience or ideals for the striving will. The truth is, we know what it is to be happy or miserable; to be a success or a failure; to be lucky or unfortunate; to be elated or disgusted, but we simply do not know what it means to be "blessed" or to be "damned." Those states are so far above or so far below the changeable shadows on the surface of our life that we do not know how to

think them. Their content is not in our imagination. Our sensibilities do not extend that far, or at least not in that direction.

We are much like Jerphanion in Jules Romain's novel, coming out of the brutishness of the war, soliloquizing, "Shall I ever recover that sensitiveness which is the mark of the civilized man? I sometimes see myself in the future transformed into a sort of invalid who has suffered an amputation of all his delicate sentiments, like a man who has lost all his fingers and can only feel things with a couple of stumps."

No wonder people are confused when they try to make the Beatitudes read as if being blessed was the same as being happy in some superlative way. Being poor is not the same as being happy no matter how we read it. Being meek is not a way to be happy. To mourn scarcely counts as a sort at all with happiness. To be pure of heart has nothing to do with happiness. To be persecuted obviously is not a recipe for being happy. No—being blessed may mean anything but being happy. Blessedness may mean the very opposite. It is as far above happiness as happiness is above damnation.

Radical Seriousness

As soon as these two terms, blessedness and damnation, are brought to focus upon our lives it is evident that the vacuous spaces they illuminate can be indicated by the one word "seriousness." We do not know the meaning of blessedness and damnation because we are not serious. Blessedness and damnation are the two sides of a radical seriousness about the nature of human freedom. This life provides the occasion for our being saved or being damned, and that is not at all the same as being happy or miserable, a success or a failure, elated or disgusted.

We are dealing here with a forgotten world. We have emigrated, fled like fugitives in the night, or driven by furious urges have left the provinces of the soul where height and depth still existed, to find this flatland of our epoch where everything has been levelled down to two dimensions, getting ahead or falling behind, peace of mind and insecurity, crowds and loneliness.

I am not inciting you to a vain nostalgia. The

otten world will not be regained by trying to relive the Middle Ages, to contrive a new classic culture, to relearn the fears and superstitions of a previous age. I am trying to say, however, that the dimensions of the soul, the possibilities of our human spirit, have beenrophied by neglect and disuse. The higher and deeper levels of experience open to man are not exhibited today. There are possibilities for spiritual daring, and there is a risk of a real hell. The latter may be visible to us long before the former. Our writers, novelists, and poets have been testifying to deaf ears for some time about the wasteland, the hollow men, the place of no existence, the sleep of prisoners, waiting for a lot.

Certainly no aspect witnesses more unmistakably to this lost dimension of blessedness than the disappearance of the saint. For a while in recent history, the "godly man" took over the place left vacant by the medieval saint, but with the levelling process has democratized the noble church and left no room for the high calling of excellence in spiritual matters. A minister gives himself in our day more by being like anybody else than by any spiritual excellence. The idea that there are degrees among spiritual beings, that there might exist a true aristocracy of the soul, has vanished from us. We are afraid of saints; and well might be. Their excellence would be judgment enough of our mediocrity. As long as we do not see what it would be to be "blessed," we can remain content in our usual effort to keep untroubled our sense of self respectability.

Without God, no Blessing

Let us turn to the second observation. Beatitude and damnation are lost worlds fundamentally because it is impossible to think them, substantively at least, without a lively sense of the living God. It is as simple as saying that without God there is no blessing and no damnation. These dimensions are determined by God acting in our lives. God may be able to act more effectively among the poor, the meek, the mourners, the single-minded, the peacemakers, the persecuted, than among the rich, the boastful, the merry-makers, the distracted, the trouble-makers, the conformists! Perhaps that is why,

not being happy, they are nevertheless blessed.

One might well turn this around. The reason we have not kept alive at the higher level of blessedness and the deeper level of damnation is simply because we have not kept ourselves alive at the level of God. If contemporary philosophy and literature are indications of the *Zeitgeist* of our time, then the absence of God is felt more deeply than His presence. From Nietzsche to Camus, in the most serious disclosures of the human condition, God's absence is felt with profound pain and vast anxiety. To be Christian, in Simone Weil's definition, is to bear the affliction of God's absence from the world.

The world thins out, paper-thin, when men no longer feel God. Seriousness vanishes, blessing and damnation no longer make sense. Salvation is no longer a word of magic or even of interest; sin becomes impossible in a world largely, if not completely, taken over by natural determinism. None of us is responsible for anything. The hero vanishes; dignity disappears; tragedy slumps into pathos and melodrama.

I said the world thins out; it thins out and immediately, paradoxically, crowds in. When everything means so little, everybody tries to make up for it by getting a lot of it, packing it together, crowding everything—time, cities, schools, the press. And the more crowded it becomes, the emptier; the less it weighs, the more burdensome it becomes. Damnation may come first; and then when we know what it means to be damned, we may cry out to be saved, to be blest.

Lost Simplicities

Perhaps it is on the basis of God that I may take another step in trying to understand the Beatitudes. Will I be misunderstood if I say the structures of the Beatitudes are not in some far-off heaven, not in a perfect realm waiting at the end of history, but rather are imbedded in the very foundations of our human life. It is true they can be lost, neglected, avoided; but this is only because they are so near to us, and we are usually so far from ourselves.

We lose them when we lose the great simplicities of our life. The renowned Jewish teacher, Martin Buber, reminds us that the more civilized

we become, the more the world of "I-it" becomes a barrier and a strain on the world of "I-Thou." We live more and more elaborately; institutions become more complicated; details increase; distractions grow; routines proliferate. The primordial images, the basic rhythms, the deep tides of emotion, tend to be covered by the short, nervous scribble of hurrying and hurried men. Perhaps this is why war is so satisfying; it removes the petty patterns and reunites us with the great and terrible simplicities of life and death.

It is in these large simplicities that the Beatitudes move. The great simplicities are the very life of the poor; they are born in upon the meek night and day; they hold the heart of the mourner in their large hands; they lie in back of making peace; they keep the pure in heart singleminded; they move the merciful, and sustain the persecuted.

How hard it is to recapture these simplicities. With increasing civilization and sophistication, life gets broken into smaller and smaller pieces. Little by little the vision of life and death, good and evil, fear and faith, body and soul, love and hate, is obscured, scribbled over with ten thousand ideas, crisscrossing, intertangling, running in all directions. Then only a catastrophe, death, great love, or dark tragedy strips us down and we are human again—human enough to know the difference between blessing and damnation.

But now let me deepen our theme. The greatest of the simplicities, the profoundest of all realities, is the mystery of being. It is not easy to make plain the relationship between being and beatitude or between being and damnation, but any dissipation of being weakens our sense of what the Beatitudes are talking about. That we have weakened it can be seen in three directions.

First, we have been more interested in activity than in being. We are activists, that is to say, frenetically, neurotically compulsive about activity regardless of cost. Activity is our criterion of life. It is the "fury" of our civilization and culture. Second, we prefer appearance to being. Berdyaev's characterization of the bourgeoisie is precisely that he is concerned with appearance, not with being; with chrome, not with the

engine; with respectability, not righteousness; with prestige, not worth. Third, we prefer ideas to being. We translate everything into ideas, opinions, notions. It removes us at a safe distance from mystery and gives us a sense of superiority. It is the obsession in back of much that passes for education. Blessing and damnation occur in the realm of being; blessing is not a function; damnation is not an idea. The realities are known, if they are known at all, from within being. They have nothing to do with prosperity or prestige, with failure or social disgrace. Where being is an empty house, the Beatitudes cannot be understood.

Perhaps nowhere do we understand this as well as when we see man manifest himself in being rather than in various aspects of being. "What are we worth when motionless, is the question Saint-Exupery asks. "There is a density of being in a Dominican at prayer. He is never so much alive as when prostrate and motionless before his God. In Pasteur, holding his breath over the microscope, there is a density of being. Pasteur is never more alive than in that moment of scrutiny. At that moment he is moving forward. He is hurrying. He is advancing in seven-league boots, exploring distance despite his immobility. Cezanne, mute and motionless before his sketch, is an inestimable presence. He is never more alive than when silent, when feeling and pondering."²

In a negative sense the significance of being is best expressed when with full seriousness we say, This man has lost his soul. In a radically thoroughgoing, absolute fashion, he no longer has any ballast, and weight. He does not weigh anything; he is no longer an integer, a something; he is a cipher; the ghost of nothing. The terror of damnation is seen in our time by the horror of meaninglessness. Somehow or other man has lost substance.

All these Beatitudes rise to this level of revelation that God's blessing is not to be known merely at the end of a long arduous climb to some far off peak of perfection, but rather God's whole blessing, his mercy, his forgiveness, his love, his power, all those things are to be known at the place where a man lives in need, in meekness, in poverty, in hunger and thirst, even when he's strong enough to stand absolutely alone

st the world which prefers to huddle to-
r regardless of the truth. When life be-
s religious it fits exactly into these Beat-
s; when a man knows what his life is it is
ctly described by these Beatitudes; when
an accepts the paradox of his own existence
as already reached the top of these Beat-
s, but oh how hard it is to accept the para-
of one's life! How impossible to turn our
from those stratospheric ideals in which all
perfections and absolutes of a Platonic
ism are enthroned back to this place where
"dirties" his hands in the ordinary stuff
human existence. While it is true they do
constitute something far beyond us, in an-
er sense we live our lives quite separate from
a, at a distance away from where they are
ned. We struggle to resume the reality be-
te we are caught and entangled in a world
unrealities, where pride and aggressiveness
the desire to dominate our time or our
nds, or our indifference and distraction all
us apart and exhaust us rather than re-
m and fulfill us.

this is really a description of not only a man
is being religious with life or a life which
comes religious in a man's recognition of what
going through, but this is a description of
t life is like when God is the most important
g in the world, as when a man takes his
off himself and sees for the first time what
l is trying to do with him for a purpose far
ond his knowledge.

There is a passage in Eliot's *Ash Wednesday*
m where he says we must redeem the "un-
d vision in the higher dream." The Beat-
les are the "unread vision in the higher
eam." In this case the dream is not some-
ng up in heaven, it is on earth. It is not
othing less concrete than life; it is life it-
f. It is not a purified state of existence; it is

concrete reality with all its ambiguities and its
mixtures of good and evil. The unread vision
is life itself, the most solid but the most illusive
thing in the world. The Beatitudes are the un-
read vision of the higher dream that most people
do not see because as Eliot puts it, they are dis-
tracted by what he calls "The jewelled unicorns,
drawing by the gilded hearse"—the jewelled
unicorns, those sheer ideals drawing by that
carriage of death which is gilded and decorated
with all the fantasies of human distraction, the
unreality drawn by impossible ideals! The
Gospel really has nothing to do with ideals. It is
the firmest kind of realism, and it says over and
over again, the Kingdom of God is among you,
within you. It has come for those who have eyes
to see, for those who have ears to hear, for those
who have hearts to perceive.

Let us pray:

Lord of grace and glory, who hast framed the
firmament and set the stars in place, and shown
thy mercy most of all in the life and labor of
Jesus Christ our Savior, meekest of all men in
compassion and forgiveness, strongest of all in
faith and judgment, shatter the false pride and
the hollow pretenses which keep us from being
real and hold us forever from the path of true
humility. Even as Christ our Lord humbled
himself to celebrate the triumph of faith in a
world blinded by its own power, so grant us
ways and will to glorify thy name in a world
where thou hast become of no reputation and thy
judgment is no longer feared. Keep the glory
high in our soul, that we may kneel to grace
through Christ's own spirit. Amen.

(1. "Dante," in *Selected Essays*, 1917-1932, Harcourt, Brace and Company, New York, 1932, pp. 214 and 223).

2. Antoine de Saint-Exupery, *Flight to Arras*, tr. by Lewis Galentiere, Reynal & Hitchcock, New York, 1942, p. 113.

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THE CLIMATE OF GRACE

By ALBERT C. OUTLER

(Dr. Outler, Professor of Theology at Perkins School of Theology, Southern Methodist University, delivered the Lewis French Stearns Lectures in Convocation Week on the general theme, "The Meaning of Grace and the Means of Grace." This was the first lecture in the series.)

UNLESS you want to make something of it, I should like to disavow any conscious denominational bias in the particular discussion in which we shall engage in these lectures on the meaning of grace and the means of grace. My perspective in this area is, at least by intent, faithfully Wesleyan—but Wesley's doctrine of grace was more patristic than Protestant, and his sacramental theology has not been a doctrinal standard in modern American Methodism. I mention this merely to avoid the business of a too-easy labelling of my position—as "Anglican," or "un-Methodist," or even (as has happened before and elsewhere) "Byzantine."

In these three lectures, I propose to speak about grace and the sacraments of grace as an *evangelical catholic*, a sufficiently ambiguous label that I could bear with honor. There are Protestants nowadays, in my own denomination and others, who assume that a man who affirms the objectivity of grace and the dynamic effect of the sacraments is a "ritualist," hankering for clerical garb and ceremonial pomp, with little heart for informal worship or the evangelical mission of the church. There are others who are interested in the elaboration of the liturgy and a heightened emphasis upon the sacraments—but with more concern for the *dramatic* effects of the liturgy than its converting and sanctifying power. One way or another, there is an all too frequent imbalance of that combination of "Word and Sacraments" which define the essence and order of the Church. My concern is to get them *together* and hold them *together*, in their proper, inseparable union.

Thus, my primary concern is for the Church's effective communication of the Gospel—in word and deed, in our time, for modern men in this strange world that has been thrust, however unwillingly, out from all its secular securities, into

the valley of the shadow of the Bomb! As you have been told, I am a convinced and unabashed ecumaniac, but my interest in Christian unity is not because I am an apostle of "togetherness." It is, quite simply, that Christian unity is both a precondition and a concomitant of effective Christian witness in the world. Our Lord's high priestly prayer that all Christians may be one (in John 17:21) has an explicit purpose over and beyond unity itself: "Let them all be one as thou, Father, and I are one, *so that the world may believe that Thou hast sent me.*"

I

This is why I ask you to consider with me the sacraments of the Gospel. They are integral to the being of the Church, to the mission of the Church, and vital to the Church's witness and proclamation. "The visible Church of Christ is a congregation of faithful men in which the Word of God is rightly preached and the Sacraments are duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same." (Article XIII: "Of the Church," *The Methodist Discipline*. Cf. B.C.P. Article XIX "Of the Church") Without authentic preaching and valid sacraments, there is no adequate organ for communicating the Gospel and for sustaining the common life in the Body of Christ.

Yet, as a historian, I know all too well how controversial and ill-tempered the discussion of sacramental theology has been, how formal and sterile ritualism can become, how right and proper the protest of men who wish to free the Gospel from its easily acquired incubus of "work-righteousness." "It is by grace that we are saved, through faith—and this not by any action of our own. It is the gift of God" (Eph. 2:8). This is right, this is the Gospel, and anything that stultifies the *sola gratia* is formally and substantially "heretical."

at it is in the interest of this very gospel of creation by grace through faith that we must consider the sacraments, for the sacraments are primarily and pre-eminently signs and symbols of the Incarnation, "the Word of God incarnate, turning with us as one of us, full of grace and truth." To talk about the sacraments is to talk about the meaning of grace and the means of grace. To have a care for the Gospel is to have a care for the Word and the sacraments, for the Word without the sacraments, never the sacraments without the Word, and never the gospel without both!

Christianity is a religion of grace—the religion of grace. The apostolic benediction is the quintessence of the gospel, a terse summary of the whole Christian drama, especially when it is turned into a declaratory announcement: "The grace of our Lord Jesus Christ, which is the love of God made real and alive in your hearts by the indwelling of his Holy Spirit, is amongst you." Indeed, this would be a suitable "Opening Sentence" for corporate worship if our congregations were not now so conditioned to react to this formula as a signal for their rush to the altar. The very essence of Christian existence is to live, always and everywhere, in the sustaining and enabling grace of our Lord Jesus Christ. There is hardly a more wonderful, more profound, or more heart-lifting term in the New Testament than *charis*. It occurs some 85 times in varying contexts. Most often it stands alone, but 26 times we have the phrase "the grace of God," 12 times "the grace of our Lord Jesus Christ," once "the grace of Christ," once "spirit of grace." In I Peter there is the lovely phrase "the grace of life" which comes in a very interesting passage about Christian marriage. In all these different contexts and usages, *charis* regularly betokens God's disposition of love and God will toward his human children (the "unmerited favor of God"). Also and equally, it signifies the activity of God's love and its effect on the human heart. "The grace of God is the love of God in action"—his kindness, his affirmation of the creature, his willingness to be involved in the creature's existence to the end that the creature should actually and fully and really exist! One of the best ways to think about *charis* is as an atmosphere: the sort of psychic climate

generated by our awareness of God's outgoing, understanding and affirming love. Dylan Thomas speaks of "the weather of a man's heart." Each of us knows what an urgent difference there is when the heart's weather is being generated by hostility, by implacable judgment, by callousness—or by grace. The weather of the Christian heart is the effect of God's unmerited favor manifesting itself in our creation and preservation, in judgment and mercy, in reconciliation and blessedness. This is never a static or passive affair. For the heart suffused by grace is a heart bestirred and enabled by gratitude. The grace of God is the power by which we are enabled to trust in God, and so to face the ultimate issues of life and death and destiny in faith, hope and love.

One of the landmarks of ecumenical theology in our time is the statement adopted by the Second World Conference on Faith and Order at Edinburgh in 1937 on "The Grace of Our Lord Jesus Christ." The whole document deserves careful study and would richly repay sustained discussion. Let me here quote two brief paragraphs:

When we speak of God's grace, we think of God himself, as revealed in his Son Jesus Christ. The meaning of divine grace is truly known only to those who know that God is Love and that all that he does is done in love, in fulfillment of his righteous purposes. His grace is manifested in our creation, preservation, and all the blessings of this life, but above all in our redemption to the life, death and resurrection of Jesus Christ, in the sending of the holy and life-giving Spirit, in the fellowship of the Church, and in the gift of the Word and Sacraments.

Man's salvation and welfare have their source in God alone, who is moved in his gracious activity toward man not by any merit on man's part, but solely by his free, outgoing love.

Grace is, therefore, always personal and always powerful. There has been a long controversy in the Church over the substantiality of grace. The Protestants have accused the Romans of regarding grace as a substance which could, somehow or other, be brought within the scope of human possession and manipulation. The Romans have retorted that the Protestant tendency is to psychologize and subjectivize the concept of grace—

and so to make it a matter of "religious experience." We can see that this whole sorry row has been based upon a false distinction if we consider the dynamic nature of *love*. Love is not a substance, but the quality of an interpersonal relationship. And yet, love produces effects—profound, decisive effects. It may sound like a play on words to speak of substantial effects from a non-substantive cause, but anyone who has reflected upon the reality of loving and being loved will know that the deepest truth about love is that it is a power even if it is never possessed and never possessing. Moreover, the right response to the gift of love, or of the gift of the power to love, is not calculation but doxology and celebration!

II

But we shall miss the whole point to this discussion of grace and this analogy of our experience of love if we do not recognize that grace in the Christian understanding is always mediated and by creaturely media, at that. There is no such thing as unmediated grace—nowhere, not ever, in all our experience. Grace is an *energeia*, and it is always "represented" by signs, symbols, gestures, words, deeds. A purely spiritual concept of grace, and our knowledge of it, would be an implicit denial of the creation or an implicit assertion that God is naturally immanent in and metaphysically bound by his creation. Grace is not a part of the divine substance distributed amongst his creatures. It is God's love and benevolent will manifested in and through his creatures and through things and sights and sounds and human events.

This is why the grace of God is always related to the grace of our Lord Jesus Christ, for Jesus Christ is the Mediator of God's grace, *par excellence*! The classical doctrine of the two natures in Jesus Christ is an effort to point to the divine *source* and the human *medium* of God's redemptive grace. The mystery, the glory and the saving power of the Word of God incarnate is that God has chosen to effect our salvation—"for us men and our salvation"—through "the right man on our side, the man of God's own choosing," who was truly a creature like ourselves, yet also the medium of God's inconceivable mercy and grace. Thus, the incarnation

is the symbol of mediated grace, in all the diverse and multifarious ways God chooses to reveal himself, to manifest "the truth" (*aletheia*, which in the New Testament typically means "unveiled mystery"—the *unconcealed* Mystery of God).

It is equally important, indeed it amounts to the same thing, to insist that Christianity is a historical religion, that the Gospel is tied to dated and placed events, that in otherwise quite "ordinary" events in a given epoch God chooses to unconceal himself to the eyes of faith. Revelation takes place in human lives and human history, revelatory events of historical events, albeit never "merely historical." History, as the significant residue of man's participation in creation is a medium of revelation and a means of grace. The Bible, whether Old or New Testament, is a chronicle of epiphanies, but it never tires of testifying to physical occasions and historical events which are "prefaces to faith," the signs of God's vital presence, that is to say, "means of grace."

But if Christianity is a religion of mediated grace then it is a sacramental religion, for a sacrament is a physical occasion in or through which God chooses to "unconceal" himself. In the classic phrase, a sacrament is "an outward and visible sign of an inward and invisible grace." "Outward and visible" denote the creaturely media, the physical, the material, the finite signs and symbols. The New Testament abounds in these and it is in this sense, as G. K. Chesterton and Archbishop Temple used to say, that Christianity is the most "materialistic" of all the world's religions. "Inward and invisible grace" denotes the divine action which uses the creaturely media to effectuate God's purposes, the divine action which is truly present but which can never be commandeered by men. Men may lay hold upon the creature, may manipulate the sign or the symbol, but they do not thereby compel the divine action nor, I think it ought also to be said, can they ever quite prevent or stultify the divine action!

But if one physical occasion, one creature, can be the medium of grace, then, in principle, all physical occasions, all creatures are or may be media of grace in one degree or another. The Old Testament is full of this testimony: "The heavens declare the glory of God and the firmament manifests his handiwork," and so on.

this it is only a step from the concept of sacramental universe in which God's sovereignty consists in his perfect freedom to conceal himself or to unconceal himself when and how he wills, for purposes which proceed from his pure unbounded love and grace! Thus, creation, which is literally nothing in and of itself, is brought into being, is preserved in being and is redeemed in its being, by the quality of grace, the motive which originally prompted the creation, God's pure unbounded love, his unsolicited grace. Thus, we can speak of the grace of creation, for the whole of creation is suffused with this grace. It is, indeed, upheld in being by it at every moment.

III

But we can never know this grace of creation, we can never rightly understand the concept of a sacramental universe through our unaided reason or our uninstructed feelings. Only when we read the signs of grace aright, only when we are aware of God with us, "unconcealed," do we really know the love that moves the stars and stirs in our hearts, even in our broken and estranged existence. The sign, the symbol, the sacrament of grace, unique, perfect and final, is the Word of God incarnate. The sacramental universe *par excellence* is the life, death and resurrection of Jesus Christ. Here is God self-revealed to our self-understanding. Here is the mystery of Being unconcealed. Here is the sovereign power of God making proof that his sovereignty is not absolute power but perfect love. Christianity is a sacramental religion because its central Event is the pre-eminent sacrament.

But the incarnation was in time and space, and that particular time and space have vanished from all save our fading memory. The bare recollection of "the days of our Lord's flesh" is never enough to constitute a sacramental experience. For if a sacrament is "an outward and physical sign of a present inner and invisible grace," then there must be a "spiritual act" in the living present to make an historical (i. e., physical) event a sacramental event. God must be here and now, in and through physical objects and human occasions, to create a dynamic unity of symbol and reality symbolized. And

God does this when as Holy Spirit he leads us into the living truth and awakens living faith and makes the signs of grace to be effectual means of grace. This is why all valid worship invokes the presence of the Holy Spirit. This is why the *epiclesis* (the prayer for the Spirit's presence) is prerequisite for any valid conception of a sacrament. The sacrament is, so to say, *enacted* by the Holy Spirit and not by what men do. It is in this sense that we invoke the presence and the presidency of the Holy Spirit and this is the essential meaning of *epiclesis*.

From their knowledge of God's saving deed in Jesus Christ, the primitive Christian community derived two sacraments to serve the faithful as effectuating symbols, in *any living present*, for the representation of God's intent in the incarnation. On the one hand, they recognized that God was acting to reconstitute his covenant community and the sign and symbol of this is Christian Baptism; on the other hand, God was in Christ reconciling the world unto himself, nurturing the faithful, and upbuilding "the people of God," and the sign of this divine intention is the Lord's Supper. I have said that the early Christian community derived these two sacraments from their understanding of the sacrament of the incarnation because I do not want to beg the question as to whether or not Baptism and the Lord's Supper were expressly ordained by our Lord's explicit stipulation. Personally, I believe that something like this was the case, but it is also quite possible that the sacraments were organic developments in the evolution of the faith and experience of the community of the Resurrection. It comes to the same thing in either case, for Baptism and the Lord's Supper are sacraments of the Gospel and their meaning derives wholly and exclusively from the meaning of the Gospel itself.

In the subsequent unfolding of the history of Christianity, especially in the West, the Church proceeded to derive certain other Sacraments from the first two. Article XXV in the *Book of Common Prayer* and Article XVI in the *Methodist Discipline* speak of "those five commonly called Sacraments," that is to say, Confirmation, Penance, Orders, Matrimony and Extreme Unction. It is not profitable, I think, to decide whether these "commonly called Sacraments"

"have grown partly out of the corrupt following of the Apostles" or "are states of life allowed in the Scriptures." It is, however, necessary to insist that they are *derivative* from Baptism and the Lord's Supper as the two essential Gospel sacraments which betoken the *reconstitution* of the covenant community and the divine provision for *nurture and repair* in the life of the Body of Christ. Their true significance is to be seen in the way in which they seek to hallow the entire round of human existence: *confirmation* as the sanctification of man's responsible freedom; *penance* as the sign that judgment and mercy are never to be wrenched apart or kept in isolation; *marriage and orders* as the sign of the sacredness of human vocation; and *extreme unction* as the sign that not even death can separate us from the love of God which is in Christ Jesus our Lord. But all these are so many divers dimensions of the Christian life. Thus they are derivative from and dependent upon those two Gospel sacraments which symbolize the *constitution and maintenance* of that life.

IV

The Reformation was, essentially, a revolt against the late medieval concept of grace and against the sacerdotal monopoly of the means of grace. Luther's 95 theses did not convulse Christendom because they spoke of faith but because of what he said about grace and, most of all, about the *means* of grace. The theses and the three great treatises of 1520 constitute an attack upon the then conventional *means of grace*. This was their great offense to the Roman hierarchy. The Reformers, one and all, blasted away at every vestige of infused grace, at the conception of the automatic and impersonal efficacy of grace (*ex opere operato*) and at the consequent distinction that had arisen between laity and clergy. For, mind you, the only logical justification for a distinction between laity and clergy in the Roman or Anglo-Catholic tradition rests upon the clerical domination of the means of grace. Thus, by their principles of *sola fide* and *sola Scriptura* (which taken together mean *solus Christus*), plus the New Testament doctrine of the general priesthood of all believers, the Protestants sought to hack away every means of human management of

God's grace, every chance that men might take in their sinful desire to possess divine power.

Neither Luther nor Calvin nor the Strasbourg—*not even the Zwinglian Swiss*—really intended to reject the sacraments or even to swallow them up in their strong emphasis upon the preaching of the Word. Both preaching and the sacraments proclaimed the Gospel—and the Reformers were quite willing to say that the sacraments were "the visible Word" addressed to eye and heart as preaching is the spoken Word addressed to head and heart. Word and sacraments form an organic unity in the Reformation teaching and this is still true to the genius of Protestantism. Nevertheless, in the zeal for *sola fide* and *sola Scriptura*, the Protestants opened the way for a double-ended tragedy. On one side, the Protestant radicals took Luther's anti-sacerdotal principles and drove them to their anti-sacramentarian conclusions. Luther and Calvin recoiled from these extremes (logical as they may have been) in unmitigated horror and proceeded to fall upon the radicals in unmitigated fury. Meanwhile, the Lutherans, Calvinists and Anglicans began to quarrel among themselves about the meaning and the mode of the sacraments (especially the Eucharist) and stumbled into a controversy which proved tragically bitter and intractable. One has only to read Chapters XIV-XVIII of the Fourth Book of the *Institutes* with a sensitive eye to see the tragedy of a man whose positive and evangelical understanding of sacramental grace must, in effect, be subordinated to his controversy with the Lutherans on the one hand and the radicals on the other and this despite the fact that all three groups were locked together in mortal combat with the Roman Church. The vast majority of Protestants, save the "Spirituals" and the Quakers, warmly acknowledged Baptism and the Lord's Supper as proper and necessary means of grace. Yet they made them into apples of discord and bones of contention. The history of the Eucharistic controversy in the 16th century makes grim reading but it does more than anything else to explain the subsequent history of Protestant disunity.

Echoes of this European strife over the baptismal font and the table of the Lord have reverberated in American Christianity from the

ning—but in a curiously inverted fashion. the traditions which had the deepest roots in Europe tended to perpetuate the doctrinal in its European patterns. Yet in the anti-sacramental atmosphere of the New World, controversy was both less fashionable and less effective. Thus, the American descendants of the theological reformers (Lutherans, Presbyterians, Anglicans) tended to withdraw their sacramental doctrines from the theological forum. In this way, they were preserved from change not only because they were preserved from criticism.

On the other side, the types of American Protestantism more nearly indigenous to the New World have tended to play down the meaning and the function of the sacraments—or at least they have rejected the traditional concepts of sacramental grace. The Baptists and the Methodists fought fiercely over the mode of baptism, but the Baptists tended to deny the sacramental character of the rite as stoutly as the Methodists affirmed the necessity of its being done by immersion only. The Disciples (followers of James Campbell and Barton W. Stone) revived the practice of frequent Communion as an integral part of every regular preaching service, thus retaining the Reformation unity of the Word and the sacraments. But they steadfastly minimized the objective character of the rite or its efficacy as a means of grace. The Congregationalists and the Methodists have their roots respectively in the Reformed and the Anglican traditions and in America they were drawn into the magnetic field of radical Protestantism. Accordingly, they have tended to subjectivize both baptism and the Lord's Supper. Today, amongst the so-called "free churches," there are many that are free indeed, free of any serious or substantial sacramental theology, free to improvise and to mutilate even the sparse and bare ritual forms that they have preserved, free to consider the sacraments under the general rubric of audiovisual aids to be judged upon their psychological effect and whether they add anything to the overall length of a regular service. I could take you to Methodist churches where holy Baptism is administered to infants in scandalously "short order," and that improvised by the minister on the spot, or I could

show you a semi-official publication of our church which defines infant baptism as a dedicatory act by the parents and *nothing* more. Or, we could go to a church where the sacrament of the Lord's Supper is "administered" in a small chapel after the regular preaching service to something considerably less than 10% of the congregation. To make it easier on this faithful remnant, the ritual is confined to a bobtailed Prayer of Consecration! Or, I could take you to a great cathedral church which has two morning services and two sessions of the Church School. Here, the elements of the Holy Communion are consecrated before the people arrive and are set out, cafeteria-style, on the chancel rail of a chapel where people may go and "commune" at their convenience. This is a curious and pseudomorphic version of the Roman notion of "reservation."

V

Differences as wide as those which now exist in sacramental theory and practice are quite unbridgeable. So long as they persist, the forward progress of the cause of Christian unity and common witness is inevitably hobbled and the communication of the whole Gospel is grievously hampered. And we can see what happens in such a situation. On the one hand, there is a new surge of evangelistic effort and success, of considerable intensity and vitality but with very little rootage in a sense of the Church as the Body of Christ. On the other hand, we see the signs of a liturgical revival which typically concentrates its interest in the cozy confines of the Church, experiments happily with what is often called "the enrichment of worship," with clerical costumery and liturgical choreography. But it is rare to find amongst *these* people a real zeal for evangelism. Their general attitude toward the world mission of the Church and the sickness of society is almost heretically feeble. What we need in our time, and that quite desperately, is a renewal of our sense of sacramental grace and our understanding of the sacramental means of grace. This means that we must recover our sense of the objective and transcendent initiative of God in every act and dimension of our lives and to be sensitive to the events and occasions by which he mediates this grace to and for us. We must put the sacraments back into

the center of Christian worship, for they are paradigms and patterns of the whole spectrum of worship—our knowledge of God and our service of God. Christian worship is either sacramental or it is by just so much invalid and, finally, ineffectual.

The cause of Christian unity and the cause of vital Christianity await the renewal of this conjoined reality of the Word and the sacraments. The priestly traditions amongst us must recover the evangelical meaning of the sacraments. And the evangelicals must rediscover the right and true meaning of representative priesthood within the priesthood of all believers. There is a glaring contradiction and an inefaceable scandal in the situation where Christians are aware of their shared unity in Jesus Christ, and yet do not have a shared membership or shared access to the sacraments of the Gospel. And there is no easy way and no immediate prospect that the stones of stumbling will be removed.

Yet there is a beginning which all of us can make which will take us to a level of faith and comprehension deeper than our quarrels about the modes and the administration of the sacraments. This is to ask all over again and then

again and again about the meaning of grace and the means of grace and, above all, what is entailed for every faithful Christian as the responsibility and consequence of his existence and by the grace of our Lord Jesus Christ.

The life of grace is the life of response and commitment. Christian worship centering in the sacraments is the grateful and loving acknowledgment and acceptance of God in Christ and the multiform ways in which he manifests his love and kindness to us. The life of grace is the life of gratitude which enables us to love others with the same, costing, uncalculating and confident love wherewith our Lord has loved us and has enjoined us to love others. The life of grace is the life of God, in our space, in our time, in our need, and in our opportunities of love prompted service to any and to all of our brethren for whom Christ died. All this and much more we say when, after a corporate experience of worship and praise in which we have heard the Word and seen the Word, we bless God's people with the bidding that the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all to whom we have ministered and all who have ministered to us.

EMERSON AND THE RELIGION OF THE AMERICAN FRONTIER

By ARTHUR CUSHMAN MCGIFFERT, JR.

("Nineteenth Century Heretics" was the general theme of the Samuel Harris Lectures Literature and Life given by Dr. McGiffert in Convocation Week. Dr. McGiffert is President Emeritus of The Chicago Theological Seminary. This was the second lecture in the series and had as sub-title, "God speaks, not spoke".)

NEW Englander Ralph Waldo Emerson lived at a time when there was still an advancing geographical frontier in the United States. Kit Carson was engaged in guiding Fremont through Mexico. California witnessed in 1846 the raising of the flag of the Bear State Republic. Out there, as Emerson put it, were "roughriders, legislators in shirt-sleeves, Hoosiers, Suckers (Illinoisians), Wolverines, Badgers." Out there, he was writing from his home in Concord, Massachusetts, were men with "a surcharge of arterial blood," who pine for adventure, and must go to Pike's Peak; had rather die by the hatchet of a Pawnee than sit all day and every day at a counting-house desk. They are made for war, for the chase, for mining, hunting and clearing, for hair-breadth adventures, huge risks and the joy of a perilous living."

This frontier was a phenomenon totally American in character. Europe had nothing like it. In Europe every frontier was and is a political boundary, not an edge of civilization with uncultivated wilderness beyond. American pioneers were no sorry imitators of European manners and customs. The frontier provided evidence of the yeasty adventuresomeness which impelled America to Emerson. "Here, then," he exclaimed, "new Romes are growing, and the genius of man is brooding over the wide boundaries of infant empires, where are yet to be drunk the intoxicating draughts of honor and renown . . ." "The time is come," he continues in apocalyptic strains, "the hour is struck; already the actors in this immense and tremendous scene have begun to assemble. The doors of our mountainland are opened, and the vast swarm of population is crowding in . . . Let those who would pluck the lot of immortality from Fate's urn, look well to the future

prospects of America." In short, America is a "poem in our eyes. Its ample geography dazzles the imagination."

Emerson's panegyrics of America were tempered by his shrewd and sane common sense. He was well aware that though its geography was sublime, its inhabitants were not. "The people are rough gresly Esaus, full of dirty strength." He hated what he called "this shallow Americanism." He complained that "that repose which is the ornament and ripeness of man is not American." "The spread eagle," he averred, "must fold his foolish wings and be less of a peacock."

How shall he best serve this mixed country of his? This question he, like every son of the Puritans, put to himself. In some way he must ally himself with the pioneer spirit which, despite superficial appearances to the contrary, furnishes the key to the American mind. He must reinforce that high spirit; for it is often well-nigh daunted by the obstacles it encounters. He saw that it was all too easy for us Americans to resist our high call to be adventurers.

He concluded that every effort her sons make to advance the intellectual interests of the world, and every new thought which is struck out from the mines of religion and morality are a forward step in the path of America's greatness. "I have imprisoned thoughts to set free." His own best contribution proved to be the provision of a philosophy of life for the frontier.

I

He was born with a pen in his hand, forever writing, forever reflecting. "Life consists in what a man is thinking of all day long." He had been minister of the Second Church of Boston. At the age of 29 he had resigned after a

ministry of three and a half years. A year or so before his resignation his young wife had died after a brief marriage.

Although he quit being a regular preacher in the church, he did not abandon preaching. He found another outlet for his ambition. He determined to acquire the eloquence of the secular orator. People who heard him should "go forth, not the men they came in, but shriven, convicted and converted." He held before himself the image of a benefactor who lifts men above themselves. He coveted for his listeners and readers his own experience. It was this: "From day to day the capital facts of human life are hidden from our eyes. Suddenly the mist rolls up and reveals them, and we think how much good time is gone that might have been saved had any hint of these things been shown."

Emerson found the Lyceum system ready at hand to his purpose. Lyceums, first organized in 1826, increased within eight years to 3,000, so responsive were the American people to this opportunity for adult education. The local lyceums were voluntary associations, quite separated from the colleges. They concerned themselves with "self-culture, community instruction and the discussion of public questions." (*Encyclopedia Britannica*) When, after the Civil War, the Lyceum movement lapsed, Chatauqua took its place. Emerson rode the tide of this movement.

His western trips also enabled him to experiment with a view to ultimate publication. He kept "several vessels on the stocks, not considering them yet ready for the sea, though they have made each several trial trips." Or as he put it slyly in his Journals, copying out an Arabian proverb: "The barber learns his trade on the orphan's chin."

At times he would become, as he wrote his brother William, heartily tired of wasting his time in these lecture tours and told himself he must stay at home. He lamented that his travels meant "the loss of the two or three precious morning hours, which at home one can almost always secure and without which there is no day." But then he would need money. His wife had left him a legacy adequate for his simple tastes but it was lost by bad investment and an untrustworthy broker. Many years later he gave

this whimsical account of his predicament: "The advantage of their offers at Chicago made it necessary to go; in short, this dragging of a courteous old gentleman out of home and out of position to this juvenile career was tantamount to this,—I'll bet you fifty dollars a day that you will not leave your library, and wade and run and suffer all manner of indignities and stand up for an hour each night reading in the hall;" and I answered, 'I'll bet I will.' I do and win the \$900."

Motives of missionaries, like those of the rest of us in service vocations, and indeed in all vocations, are strangely mixed. Livelihood, zeal for new experience, fear of the retroactive dangers of barbarism,—a passion to impart one's faith, a concern for human welfare, all enter in. Emerson's recurrent lecture trips formed part of that colossal 19th century home-missionary concern of people on the Eastern seaboard. Emerson played his role of missionary-lecture outside the conventional bailiwicks of organized religion. His message, too, sounded strange to Christian ears. But many heard it gladly.

Freed by his own choice from the limitation of a single pulpit for his utterance, he became an itinerant lay-preacher at large to the advancing West. The Mississippi valley was becoming a network of railroads, offering, as Emerson often reflected while traveling on them, facilities for political, economic and cultural unification and assimilation. It was a forty-eight hour railroad journey from Boston to Chicago in the 1850's. Beginning about 1850 he spent part of almost every winter for the next twenty years in arduous travel on the frontier. He crossed the Mississippi three times on foot on the ice and once in a row-boat amid floating cakes of ice. "Winter in Illinois," he wrote from Belvidere to his second wife, "has a long whip. To cuddle into bed is the only refuge in these towns." The mercury stood at 20° below zero. He slept on the floor of a crowded canal-boat "in a wreath of legs." He plodded through prairie mud in Lafayette, Indiana. He rode in a buggy 48 miles from Marshall to Grand Rapids, Michigan, and then twenty more after the evening lecture; gamely calling it an adventure. Arriving somewhere for an evening engagement he was vexed to discover that, owing

me mix-up, his shirt was made for a smaller than his.

Kentucky, Ohio, Indiana, Illinois, Michigan, Wisconsin, Iowa, Missouri, Kansas and Minnesota he associated with and addressed "mankind's shirt-sleeves," speaking, as he perhaps over-enthusiastically put it, "in the tone of the people." He was not invariably successful in holding the attention of his audiences. A disconcerting bit of embarrassing personal experience doubtless lay behind his generalization that "at the lyceum, the stout Illinoisian, after a short trial, looks out of the hall." A reporter for the *Cleveland Plain Dealer* in 1859, declared, "We had the relief to see a perpendicular coffin behind the lecture-desk as Emerson. The one would please us as much as the other." Not infrequently his auditors must have wondered what he was talking about, that hook-nosed, blue-eyed, spare, sharp-featured gentleman with a Boston accent, a deep voice and impressive delivery, his fine head thrust forward, and his body leaning up and down. He found the climate of the people "a new test for the wares of a man of letters. All his thin, watery matter freezes; 'tis only the smallest portion of alcohol that remains good." In a letter home he wrote, "There is plenty of non-adaptation and yawning. Half never bridged in this ambitious lyceum system they are trying to import." At the same time he considered the institution of these lyceums "a stroke of heroism in each town,—to persevere if it snows or blows on the appointed evening." And everywhere he found the committees of management, mostly young people, most friendly.

People came to hear him partly because his lectures were cleverly advertised. In Chicago the newspapers carried invitations to the public to come and hear "the Plato of America." In Rock Island he was advertised as "the celebrated Metaphysician." Some came because they had nothing else to do for entertainment than to gape at famous men, others, out of homesickness. "In every one of these expanding towns," Emerson wrote from Battle Creek to his brother, "is a sort of loving New Englanders who cherish the lyceum out of love to the Charles and the Merrimack and the Connecticut Rivers." The president of the Michigan Southern R. R. told

Emerson that his first acquaintance with him was "when he had wheeled a barrel of flour to my house in Concord from the store of Charles B. Davis, whose apprentice he was." Emerson added, ruefully: "He chiefly remembered the weight of the barrel." In many lecture halls, however, his audience gave him "profound and absorbing attention." One hundred people signed an invitation to him to lecture in Cincinnati. On his return to the city the next year, 1500 people crowded into the hall an hour before the lecture began. In their ears his tones long lingered. One of them tried to describe the impression made on him: "It was something akin to that which I experienced upon the first glimpse of the ocean." These were the men and women who caught the significance for the frontier of what Emerson had to communicate.

II

Emerson preached to these people neither the traditional orthodoxy of the itinerant evangelical gospel-preachers, nor the "ice-house" Unitarianism of his own youth. Instead he brought the fresh insights of America's nineteenth century renaissance to bear on their situation. He became the interpreter and spokesman of their adventuresome and lonely spirits. Through his eyes they came to see the larger scope of their pioneer lives. He was the apostle of a new humanism.

Emerson had an asymmetrical face. Seen from one side, as Professor Bliss Perry points out, it was "the face of a Yankee of the old school, shrewd, serious, practical; the sort of face that may be observed still in the quiet country churches of New England or at the village store. Seen from the other side, it was the face of a dreamer, a seer, a soul brooding on things to come, things as yet very far away." Emerson's face was a parable of his way of looking at life.

In his twenties he came upon a distinction between two ways of knowing which gave a permanent cast to his mind. It was the difference between Reason and Understanding. Historians of thought will recognize the source of this distinction between two kinds of knowledge. The Scottish philosophers divided the mind in this way. So did Kant and Coleridge. Then analysis fascinated the young Emerson.

By Understanding he meant the kind of thinking which deals with sensible objects. "The economic use of fire, wind, water, and the mariner's needle" was Emerson's graphic way of expounding the work of the Understanding, "steam, coal, chemical agriculture; the repairs of the human body by the dentist and the surgeon." He pointed out how in the western expansion the hardy Yankees used their Understanding, "with their seething brain, heads full of steam-hammer, pulley, crank and toothed wheel." The Understanding is logic. It is reasoning. It "adds, divides, combines, measures."

Reason, the term used for the other aspect of the mind, is one of those tricky words, of long ancestry, which are the despair of careful thinkers, so difficult is it to keep their several meanings pure. "Reason," said Emerson, in an illuminating paradox, "never reasons." It never proves. It simply perceives. It is vision, intuition, immediate, the absolute judgment. Emerson's is a mystical theory of knowledge.

What Reason perceives, according to this school of thought, of which Emerson was the first major exponent in this country, is the many-faceted One. It is insight into the underlying unity of all things. In his quaint phrase: "The whole creation is made of hooks and eyes, . . . of sticking plaster." Reason sees the whole connection and so gives us power to marshall and adjust particulars. This universal mind is identical in all men. Emerson's startling metaphor for it is: "Godhead in distribution."

Reason affirms the permanent law of the universe, of system, the law of identity. Reason when it expresses the sense of right and wrong, he sometimes calls the Moral Sentiment.

Reason distinguishes the apparent from the real. It warns us that "this magnificent hotel and conveniency we call Nature is not final," that "the world stands on ideas, and not on iron or cotton. . . . The source of all the elements is moral force. An arch never sleeps."

An individual may be defective in either Reason or Understanding. The genius is the man who "occupies the whole space between God or pure mind and the multitude of uneducated men. He must draw from the infinite Reason, on the one side; and he must penetrate into the heart and sense of the crowd, on the other.

From one, he must draw strength; to the other, he must owe his aim. The one yokes him to the real; the other to the apparent. At one pole is Reason; at the other Common Sense (Understanding). If a man be defective at either extreme of the scale, his philosophy will seem low and utilitarian, or it will appear too vague and indefinite for the uses of life."

Emerson's favorite word for the person "yoked to reason" was "poet," rather than prophet or seer. The poet, he remarked, "looks from the center outwards." The poet deals with "nothing less than the grandeur of absolute ideas." He has an immediate insight into the reality of Unity and of Law. And "religion or worship is the attitude of those who see this unity." As he told several of his twenty-three audiences in Wisconsin, poetry "plants wings at our shoulders." It is the poet alone who hears God speak, for "God himself does not speak prose." Emerson, a poet, deliberately chose to address and express human Reason.

III

Three notes dominated Emerson's message to the frontier. Self-reliance is the first. Trust yourself, imitation is suicide. Be a non-conformist and a law to yourself. Do not overdo the doctrine of being your brother's keeper. "The doctrine of hatred must be preached, as the counteraction of the doctrine of love, when that pules and whines." "Go your own way. Never mind what people think; let them think. Your life is for yourself and not for a spectacle. Beware of society. Society is everywhere in conspiracy against the manhood of everyone of its members." Beware of social fame. "A man has a reputation and is no longer free but must respect that." Make your own circumstance. Let a man know his worth and keep things under his feet. Self-trust is the secret of success.

The Self we are to trust is our present Self. The mind is eternally fresh and young. "Within, I do not find wrinkles and used heart, but unspent youth," Emerson wrote when he was sixty-one.

Correlative with his emphasis on self-reliance, is, in the second place, a persistent harping on the significance of novelty. Today is king. But it is often "a king in disguise." And Emerson

ould unmask the king in his passing. What he observed in nature he attributed to human nature. In both the present is equally important. As he told a Cincinnati audience: "An everlasting Now reigns in Nature, which hangs the same roses on our bushes which charmed the Roman and Chaldaean in their hanging gardens." And in like manner, "The soul has no dates." "There are as good eyes and ears now on the planet as there ever were." When people shall have come to apprehend the meaning of this day and "unfold the theory of this particular Wednesday . . . this mendicant America, this curious, peering, itinerant, imitative America, studious of Greece and Rome, of England and Germany, will take off its dusty shoes, will take off its glazed traveller's cap and sit at home with repose and deep joy on its face. The world has no such landscapes, the aeons of history no such hour, the future no equal second opportunity. Now let poets sing! now let arts unfold."

He assured an audience in the same city of Cincinnati that, despite the universal decay of religion, "the moral sense reappears forever with the same angelic newness that has been from of old the fountain of poetry and beauty and strength." It is "the Ancient of Days in the dew of the morning." "The divine gift," he went on to say, "is not the old but the new. The divine is the instant life . . . that can well bury the old in the omnipotency with which it makes all things new."

People should, therefore, ignore the past. They should avoid being trapped by tradition. "Of no use are the men who study to do exactly as was done before, who can never understand that today is a new day . . . Columbus was no backward-creeping crab, nor was Martin Luther, nor John Adams, nor Patrick Henry, nor Thomas Jefferson; and the Genius or Destiny of America is no log or sluggard but a man incessantly advancing, as the shadow on the dial's face or the heavenly body by whose light it is marked." Emerson wrote to his wife from Springfield, Illinois: "In the prairie we are all new men."

Among the traditions which needed to be scrapped was the idolatry of a certain shining past, of which Calvinism was guilty. To every contemporary inward revelation "the Calvinist holds up his silly book and quotes chapter and

verse against the Book-maker and Man-maker, against that which quotes not but is and cometh." The traditionalist fails to realize that "God builds his temple in the heart on the ruins of churches and religion."

The truth is, as Emerson had pointed out long ago in his Divinity School address, revelation is not "something long ago given and done, as if God were dead." God is, not was. "He speaketh, not spake." The Bible will not be closed until the last great man is born. Emerson did not minimize the religious and literary debt each man owes to the Bible. But he did attempt to emancipate the mind from bibliolatry, and to rescue the Book from its self-constituted guardians and promoters. "The Bible wears black cloth. It comes with a certain official claim against which the mind revolts. The book has its own nobilities,—might well be charming, if it was left simply on its merits, as the others; but this 'you must,'—'it is your duty,' repels. 'Tis like the introduction of martial law into Concord. If you should dot our farms with picket lines, and I could not go or come across lots without a pass, I should resist or else emigrate. If Concord were as beautiful as Paradise, it would be detestable at once." But religion does not stand or fall with a book, even the Bible. "All necessary truth is its own evidence; no doctrine of God need appeal to a book."

Emerson's self-reliant trust in the contemporary inspirations of the human mind explains also the character of his message regarding Jesus. Jesus himself was self-reliant. He was a spiritual pioneer. "Jesus was Jesus," he said, "because he refused to listen to another, and listened at home." "Jesus Christ was a minister of the pure Reason. The beatitudes of the Sermon on the Mount are all utterances of the mind condemning the phenomenal world . . . The Understanding can make nothing of it. 'Tis all nonsense. The Reason affirms its absolute verity." Hence we must today "refuse to rely on the old receipt, the illustration of humanity in the life of Jesus. I say, No, let us postpone everything historical to the dignity and grandeur of the present hour." We are to think of Jesus as "our fellow-worshipper."

A third note, reiterated by Emerson, was the importance of courage. He devoted two essays to

this subject. But his treatment of courage overflows their confines into many of the other lectures and entries in his Journals. He wants to hear oftener the sound of fifes; "we have had a great many flutes and flageolets." There is no worse counsellor, he felt, than timidity. "O friend, never strike sail to a fear!" A man should not bewail and bemoan. "Omit the negative propositions," he urged the Milwaukeeans. Let a man "nerve himself with incessant affirmations." "What a new face courage puts on everything! A determined man, by his very attitude and the tone of his voice, puts a stop to defeat and begins to conquer. 'For they can conquer who believe they can.'"

All too rare is this heroic quality in life; particularly the Napoleonic, two-o'clock-in-the-morning kind. Yet this was the kind of courage needed by the pioneer. The frontiersman, by virtue of his very circumstance, does not possess the knowledge of the untried which Emerson recognized as the antidote of fear. The pioneer has to attack his problem without assurance beforehand of his equality to it. To be sure, the frontiersman loses fear, to a degree, when he has a perfect rifle and has acquired a sure aim. And habits of facing labor and danger, a knowledge of the power of his arms and body breed courage. But for all that the pioneer's courage all too often could not be "the courage of having done the thing before." It was to build up such courage that Emerson devoted much of his reflecting and speaking.

IV

An attitude of self-reliance, a freedom from the backdrag of tradition, a zest for novelty and adventure, an optimistic courage are mental habits essential to the individual who fares forth beyond the geographical or spiritual boundaries of accepted customs and settled habitations. Lacking these the edge of the pioneer's nerve and persistence is blunted. Only the man who is forearmed and disciplined in these spiritual qualities can withstand the frontier's isolation and strangeness. In the interest of his own spiritual preservation the pioneer must occupy himself with the problem of the maintenance and repair of these habits of mind.

If for no other reason than that his lectures

tended to bring to the focus of attention the prerequisites to successful pioneer living, Emerson would have received a welcome in the west. But he did more than illuminate and he had the qualities which a pioneer must have. The glorification of the frontier virtues was no mere whistling to keep courage up. His was more than a humanism. He did not leave these qualities hanging in mid-air. He supported them with a substantial foundation of theological construction. He supplemented them with the metaphysical *plus* of interpretation which the idealistic philosophy lent to empirical living. He gave the pioneer virtues a cosmic underpinning. He dramatized the frontier experience. He provided an ampler stage on which the frontier man might play his part, giving him a wider setting. He dignified the frontier's adventuresomeness. He validated its courage. He disclosed the portentous significance of its self-reliance. Deftly and pertinently he enlarged the scope and meaning of the qualities which promoted success on the frontier.

There is, he insisted, more to self-reliance than lies on the surface, for the self on which a man relies is not just the visible, limited human self. "In all my lectures," Emerson noted in *Journals*, "I have taught one doctrine, namely the infinitude of the private man." This is "the true Christianity—a faith like Christ's in the infinitude of man." The excellence of Jesus is, in fact, just that "he affirms the Divinity in himself and in us,—not thrusts himself between it and us." Jesus was, and man is, the Word made flesh. Each human being represents a divine idea. Man is the facade of the temple where all wisdom and all good abide. "As there is no screen or ceiling between our heads and the infinite heavens so there is no bar or wall in the soul, where man, the effect, ceases and God, the cause, begins."

Self-reliance, in a word, is identical with reliance on God, who is within. The reason why the soul may trust itself and should trust itself is because the soul, under certain conditions, participates in the life of God. Thus it is Emerson's interpretation of the relationship between God and man in terms of divine immanence that lifts the meagre humanistic doctrine of mere self-reliance to a cosmic plane.

he believed, an interpretation that will place a man "from a menial and eleemosynary place into riches and stability." It dignifies the place where he is and lifts a curtain from the common disguise. Self-trust, the first secret of success, proves to be also the first secret of religion, that is, of contact with God.

Emerson would not, however accept the doctrine of divine immanence in man without qualification. In plain fact he did not readily believe the divine presence in each individual. "No," he queried, "the thirty millions of America, or is it your ten or twelve units that encourage your heart from day to day? They are animal, in state of pupilage, and nearer the chimpanzee." This gap between the presence of God in every man, postulated by the doctrine of divine immanence, and the obvious absence of the divine in the "shovel-handed, narrow-gauged, gin-drinking million stockingers" was lodged in Emerson's mind by his doctrine of "evolution." Human beings are in the making. They are learning. "The majority are unripe and have not yet come to themselves. They are in the mouth of the universe; not yet 21; not yet 25; not yet robed in the toga virilis."

There are obviously conditions to be fulfilled if man is to become a channel for the Over-soul, the whole, and find God within him. These conditions, like the principle itself, are very related to the pioneer's situation. The conditions are courage and novelty. Of all men the pioneer is likely, by virtue of his geographical or social environment, to possess these qualifications.

It is of the essence of pioneer life that knowledge of the past is an inadequate guide for present experience. Past rules of conduct no longer quite fit the new environment. The pioneer is constrained to live in the immediate present, meeting each new problem as it comes. So doing he, of all men, is likely to be getting in step with God, whose attribute is novelty. He had infinite time to give us; but how did he give it? In one immense tract of a lazy millennium? No, but He cut it up into neat sections of new mornings, and, with each, there came, a new idea, a new invention, and new applications." The terrors and insecurities of the early life are ameliorated and solemnly enhanced

by Emerson's gospel that only through experiences which are new and fresh can the Soul of the world possibly invade the human soul. "The divine gift is not the old but the new. The divine is the instant life that receives and uses, the life that can well bury the old in the omnipotency with which it makes all things new." The pioneer may miss this divine revelation. But he is, at least, in a more advantageous position to receive it than is the conservative stay-at-home, who is content with old places, old traditions, the old book.

Not only does the present contemporary God remain unrecognized by the past-ridden individual, he never reveals himself to the timid. Emerson told a Chicago audience that he admired the sentiment of his younger townsman, Thoreau, who said, "God likes atheism better than fear." He believed that "God will not make himself known to cowards." Twice in his volume on *Society and Solitude*, which included a number of his midwestern lectures, he quotes a saying of a saint in Cromwell's wars: "It was a great instruction that the best and highest courages are beams of the Almighty."

This is the third of Emerson's principles which found a welcome place in the theology of the frontier. "The divine soul takes care for heroes." Only the brave receive God. Courage is a weapon to arm the mind, better than any hardihood of body. Bravery is itself a sign of the presence of divinity. Thus, not only is courage essential to self-preservation, it enables the pioneer to make contact with the larger Reality that circumscribes him. "The World-Spirit is a good swimmer. Storms and waves cannot easily drown him."

V

Undoubtedly there are evils in the world. Emerson was no more willing to whitewash what he called "the huge, mixed instrumentalities of Providence and dress up that terrific benefactor in a clean shirt and white neckcloth of a student of divinity," than he was willing to look at the American pioneer through rose-colored spectacles. He listed Nature and Heredity as "the adamantine bandages of the race." His doctrine of the immanence of God in man and nature, a doctrine which threads all his writings,

did not blind him to the existence of evil. "Nature is no sentimentalist,—does not cosset or pamper us. We must see that the world is rough and surly and will not mind drowning a man or woman but swallows your ship like a grain of dust. The way of providence is a little rude. Our western prairies shiver with fever and ague." With his New England in mind he said, "We cannot trifle with this reality, this cropping-out in our planted gardens of the core of the world."

Nevertheless this same universe has a self-righting tendency. Nature knows how to convert evil to good. "The dice are loaded," he said in Cincinnati. This is clear to anyone who will pass evil under the fire of his thought until it is viewed from the point of view of the Whole. The mind of youth finds it difficult to achieve such perspective. That is why the problem of evil seems, to Emerson, essentially a problem of the adolescent mind. The problem of evil is the "soul's mumps, measles and whooping cough." When in his *Journals* for the year 1860 we read: "I reached the other day the end of my fifty-seventh year. I never could give much reality to pain and evil," we are not to suppose this was because he had never suffered. He had. He knew the bitterness of bereavement and illness. He knew what it was to be aimless and without a job. But, as he said, "Intellect annuls fate in several ways. The mind is supernatural. The will is free."

Such, then, were the things Emerson was saying to the America of his day,—a period for which the "party of Hope" rather than that of Disillusion was spokesman. The things he said he had long meditated for their own sake and

not just for the first time with a view to lectures. Always he assumed that those who sat before him had come to think, not to be entertained. That thinking he did for them.

When later he published his lecture *Eloquence* which he had delivered in Chicago in 1867, he prefixed it with a poem on the same theme, much as a preacher prefaces a sermon with a text:

He bridged the gulf from th' alway gay
and wise

To that within the vision of small eyes.

He "spoke their sense for them." Not for of them, of course. He had discovered that "many audiences there are in every public assembly, each of which rules in turn. If anything comic and coarse is spoken, you shall see the emergence of the boys and rowdies, so loud and vivacious that you might think the house was filled with them. . . . If the speaker utter a noble sentiment, the attention deepens, a new and highest audience now listens, and the audience of the fun and of facts and of the understanding are all silenced and awed."

Emerson was the physician, the "benefactor that lifted men above themselves." He conquered his audience by infusing the energy of his soul into them. He liberated them by being free. He was "inwardly drunk" with certain beliefs which gave reality and meaning to the "spiritual":

Be self-reliant. "Self-reliance, the height and perfection of man, is reliance on God."

Welcome the present in all its novelty. "God is, not was . . . He speaketh, not spake."

Be brave. "God will not manifest himself to cowards."

SEMINARY NEWS

THE 1961 CONVOCAATION WEEK

Another Convocation Week has come and

Since its inauguration in 1905, this year of lectures has attracted an increasing number of ministers, alumni, and lay

Again this year more than five hundred persons were in attendance, representing all the New England States, New Jersey, and Indiana, as well as the Middle Provinces of New Brunswick and Scotia.

Samuel H. Miller, Dean of Harvard Divinity School, was leader of the Beach Quiet Time, using as his general theme "The Four World of the Beatitudes."

Albert C. Outler, Professor of Theology Perkins School of Theology, Southern Methodist University, gave the Lewis French Lectures on Theology under the general theme "The Meaning of Grace and the Gifts of Grace."

Arthur C. McGiffert, Jr., President of Chicago Theological Seminary, gave the Samuel Harris Lectures on Literature and Life using the theme "Nineteenth Century Heretics."

The 1962 Convocation Week lecturers were announced as follows: Dr. Theodore F. Adams, minister of the First Baptist Church of Richmond, Virginia, will be the Beach Quiet Hour Leader; Dean John C. Bennett of Union Theological Seminary in New York will give the Enoch Pond Lectures on Applied Christianity; and Dr. Douglas V. Steere, Professor of Philosophy at Haverford College, Pennsylvania, will give the Samuel Harris Lectures on Literature and Life.

ANNUAL MEETING OF THE ALUMNI ASSOCIATION

The Alumni Association of Bangor Theological Seminary held its annual meeting at the close of the 1961 Convocation Week program on February 1st. Approximately one hundred

alumni and friends attended the luncheon held at Grace Methodist Church, Bangor. President Robert H. Simonton, '50, of Rumford, Rhode Island, presided at the meeting and Dean Samuel H. Miller was the principal speaker. Members of the Senior Class at the Seminary were introduced as special guests. The alumni elected the following officers for the year 1961: Rev. Robert H. Simonton, '50, President; Rev. S. George Bovill, '54, of Ellsworth, Maine, Vice President; Rev. Raymond J. Cosseboom, '37, of Framingham, Mass., Secretary-Treasurer; Dr. Cornelius E. Clark, '22, of Portland, Maine, Necrologist; Rev. Malcolm A. MacDuffie, '44, of Waterville, Maine, Advisor to the Trustees.

ALUMNI TO MEET

AT FRAMINGHAM ON APRIL 26, 1961

For the third consecutive year alumni of Bangor Theological Seminary will hold a spring meeting at the Congregational Conference Center, Framingham, Mass. The program will begin at 10:30 a.m. and conclude at 4:00 p.m. Two lectures will be given by Dr. Stephen Szikszai, George A. Gordon Professor of Old Testament Language and Literature at Bangor Seminary. President Frederick W. Whittaker will attend the meeting and will give a brief report of new developments on the campus.

PROFESSOR THROCKMORTON WRITES A BOOK FOR LAYMEN

Romans for the Layman is the title of a new book written by Professor Burton H. Throckmorton, Jr. and published by Westminster Press. The 109-page book marks the first time that this publishing house has put out a so-called "paper bound" book. A review of this book by Dr. John Knox will be found on the pages of this *Bulletin*. Dr. Throckmorton who has been Hayes Professor of New Testament Language and Literature since 1954 is also the author of *The New Testament and Mythology*.

ALUMNI NOTES

(Alumni, please send news of your activities to Mrs. Helen Godsoe at the Seminary.)

- '98—J. Edward Newton. *(Change of address: 78 Lawn Crest Road, New Haven 15, Conn.)*
- ex-'17—James S. Henry. *(Change of address: 204 Sprung St., Scranton 8, Pa.)*
- '18—John H. Roger was honored by the Rodney, Blencoe and Oto, Iowa, Congregational Churches on Oct. 16, 1960. This date was the fiftieth anniversary of his ordination. *(Address: Oto, Iowa.)*
- ex-'25—H. Newton Clay was the speaker at the fourth session on Sunday evening, March 12th, of the University of Life of the Churches of Southbridge, Mass. *(Address: 30 Dix St., Winchester, Mass.)*
- '28—John A. Morrison has accepted a call as pastor of the Centre Church of Gilmanton and the United Church of Gilmanton Iron Works, New Hampshire. He was formerly minister of the Congregational Church of Ashland, Maine (1959-61). *(Address: United Church, Gilmanton Iron Works, N. H.)*
- '32—Ernest C. Flood conducted a Service of Rededication at the Stillwater Federated Church on Feb. 26. Bishop James K. Mathews and District Superintendent Elwin L. Wilson participated in the service. *(Address: 271 Center St., Old Town, Maine.)*
- '33—John H. Olsen, formerly minister of the Congregational Church, Wellfleet, Mass., 1957-61, has accepted a call as minister of the First Christian Church of Kittery Point, Maine. *(Address: First Christian Church, Kittery Point, Maine.)*
- '36—Orville H. White has accepted a call as pastor of the First Congregational Church of Millinocket, Maine. He had previously served as minister of the First Congregational Church of Milton, Mass., since 1958. *(Address: Millinocket, Maine.)*
- '37—Kenneth Brookes served as Seminary chaplain during the week of March 20th. *(Address: 123 Winthrop Street, Augusta, Maine.)*
- '39—Earle D. Greenlaw. *(Change of address: U. S. Marines, 3rd Mar. Div., c/o Fleet San Francisco, California.)*
- '39—Joseph W. Merchant represented Seminary at the inauguration of Edwin Rian as President of The Biblical Seminary in New York on Sunday, January 10, 1960. *(Address: 287 Park Ave., South, New York 10, N. Y.)*
- '41—Arthur T. Gillespie. *(Change of address: 630 Emory Ave., Campbell, Cal.)*
- ex-'43—Howard F. Deming is a member of staff of the Development Office of the University of Hartford, West Hartford, Conn. *(Address: 37 Starr Ave., Newington, Conn.)*
- ex-'46—Richard Arnold served as Seminary chaplain for the week of Feb. 21-23, 1960. *(Address: 39 Lee St., Lincoln, Maine.)*
- '48—Raymond A. Michel. *(Change of address: 219 West Ave., Elyria, Ohio.)*
- '48—Lowell W. Milliken has resigned as interim minister of the Congregational Church of Gustavus, Ohio. *(Address: 263 Meridian Road, Painesville, Ohio.)*
- '50—Charles E. Saarion, minister of the First Congregational Church of Cloquet, Minn., conducted the first service in the new church building on Sunday, Dec. 4, 1960. Mr. Saarion is also serving Morgan Park Congregational Church, Duluth, Minn., interim minister. *(Address: 1216 Summit Ave., Cloquet, Minn.)*
- '51—The membership of the Grace Congregational Church of Framingham, Mass., Daniel W. Fenner, minister, passed 1,100 on January 1st. During the past three years of Dr. Fenner's ministry exactly 300 members have been added to the church roll. *(Address: 151 Maple St., Framingham, Mass.)*
- '52—Ernest B. Johnson, Jr., minister of the Union Congregational Church of We

South and Braintree, Mass., conducted a dedication service on Sunday, Oct. 2, 1960, for the new addition to the church. This addition and alterations were completed at a cost of \$161,527 and included an enlarged sanctuary and many other improvements to the church property. (Address: 74 Commercial St., East Braintree, Mass.)

George Bovill conducted a dedication service of the new Memorial Parish Hall of the First Congregational Church of Ellsworth, Maine, on Sunday afternoon, February 19th. Among the Bangor alumni participating in this service were Rev. Alexander Loudon, '34 and Rev. Charles T. Brown, '36. Greetings were read from Rev. Malcolm MacDuffie, '44 and Rev. Robert Timonten, '50, former ministers of the church. A dedication hymn, verses 1-4, composed by Rev. George Brookes, '18 for the dedication of the present vestry on April 2, 1923 was used in the service. Verses five and six were added by Mr. Bovill for this service. (Address: 38 Court Street, Ellsworth, Maine.)

Thomas H. Graves has accepted a call as minister of the Congregational Church of Clinton, Conn. He was formerly minister of the Montvale Congregational Church of Woburn, Mass., 1956-61. (Address: Clinton, Conn.)

Herbert B. Cousins has been recalled as minister of the South Freeport Congregational Church and he will also serve the Universalist Church in Brunswick, Maine. (Address: Universalist Church, Brunswick, Maine.)

'55—Francis T. Evans. (Change of address: Lawrence High School, Fairfield, Maine.)

Special—Chae S. Sone. (Change of address: 1630 St. John Place, Brooklyn 33, N. Y.)

Norman A. Levinson is serving as minister of the Central Congregational Church in Attleboro Falls, Mass. He had served as pastor of the Congregational Church of Lubec, Maine, since 1956. (Address: 11 Cushman St., Attleboro Falls, Mass.)

'59—Roger O. Burlingham, formerly Associate Minister of the State Street Congregational Church of Portland, Maine, 1959-61, has accepted a call to the Congregational Church of Pomfret, Conn. (Address: Pomfret, Conn.)

'60—G. Curtis Conklin served as Seminary chaplain on Tuesday, March 14th. (Address: 264 Union St., Bangor, Maine.)

BIRTHS

Our congratulations to:

'51—Thelma and Frederick Robie on the birth of a son, Bruce William, on February 17, 1961. (Address: 39 Lee Street, Lincoln, Maine.)

INSTALLATIONS

'21—David Nelson Beach was installed as minister of The Community Church in West Dennis, Massachusetts, on January 8, 1961. Rev. Linwood C. Potter, '38, participated in the service. Following the service a reception was held in the vestry. (Address: West Dennis, Mass.)

'54—Werner E. Eichel was installed as a Lutheran minister on Sunday, September 11, 1960, in Herten, Westfalen, Germany. (Address: Berkenstockstr. 18, Westfalen, Gladbeck, Germany.)

'54—Gordon I. Heriot was installed as minister of the First Congregational Church of Lakeland, Minnesota, on January 8, 1961. Following the service a reception for Mr. and Mrs. Heriot and the participants in the program was held in the Church Dining Room. (Address: Lakeland, Minn.)

'60—Kenneth E. Roach was installed as minister of Bethesda Congregational Church, Utica, New York, on November 20, 1960. (Address: 115 Dickinson St., Utica, N. Y.)

OBITUARIES

'18—George H. Brookes was born in Quarry Bank, Staffordshire, England, on October 4, 1879. He graduated from Bangor Seminary in 1918 and was awarded the Seminary's B.D. degree in 1925. He also received the A.B. degree of the University of Maine in 1925 and the Ph.D. degree from Hartford Seminary in 1933. He was ordained to the Christian ministry on January 7, 1915 at Seal Harbor, Maine. He served the following pastorates: Homestead, 1912-14; Sharon, 1914-15; Seal Harbor, 1915-21; Ellsworth, 1921-26; Rockville, Conn., 1926-46. While in Rockville he was active in Red Cross and Boy Scouts organizations, and he wrote several books. He died at his home in Rockville, Conn., on March 22, 1961. He is survived by his widow, Mrs. Sarah (Hammond) Brookes; three sons, Rev. Kenneth Brookes, '37, of Augusta, Maine; Leslie and George of Manchester, Conn.; two daughters, Mrs. Albert Cunningham of Bar Harbor and Mrs. Louis Kelly of Rockville; and nine grandchildren. Private funeral services were held on Friday, March 24th, at his home with the Reverend Paul J. Bowman, pastor of the Union Church, officiating. Burial was in Grove Hill Cemetery.

'41—Louis S. Thompson was born in Boston, Massachusetts, on December 2, 1916. He graduated from Bangor Seminary in 1941 and received the B.D. degree in 1944. He also attended Springfield College, and was ordained to the Christian ministry on November 13, 1943. He served the following pastorates: Pinchurst and Billerica, Mass., 1943-46; Raynham, 1946-48; Middle-

ton, 1948-51; Monson, 1951-59; and Canaan and East Canaan, Conn., 1959-61. Thompson died suddenly on February 1, 1961. He is survived by his wife, M. Virginia (Eldred) Thompson and a son, Edwin Paul.

'51—Francis Barr Allan, his wife, the former Laurice Isabelle Haynes, and their children, Ardith Lynn, 12, and Francis Barr, Jr., 9, were killed in a private airplane crash at Summersville, West Virginia, on April 6, 1961. Mr. Allan was born in Bangor and was a graduate of Bangor Seminary in the Class of 1931. He received his B.D. degree in 1953 and his A.B. degree from the University of Maine in 1952. While attending Bangor Seminary he served as a student pastor in Solon, Maine, where a memorial service for the Allan family was held on Sunday, April 9th. He was an ordained Presbyterian minister and in 1952 accepted a call from the Community Chapel in West Glens Falls, Glens Falls, New York. For the past two years he was pastor of the State Street Presbyterian Church in Schenectady, New York. Mr. Allan was active in Presbyterian World projects. He served in Puerto Rico during the summer of 1956. He and his family were in Alaska in the summer of 1960 where he worked as a Camp Director under the Alaska Presbytery. Mr. Allan was born in Quincy, Massachusetts, and was also a student at Bangor Theological Seminary. A memorial service for the Allan family was held at the Bethany Congregational Church in Quincy on April 10.

BOOK REVIEWS

Romans for the Layman

A Review Article

By JOHN KNOX

(The editor requested Professor John Knox of Union Theological Seminary, New York to review Dr. Throckmorton's Romans for the Layman, the first paper-back published by Westminster Press. The book may be obtained from the Press for \$1.25.)

pastor or church school teacher who has to make the argument of the Epistle to Romans intelligible to an average group of men will know how hard an undertaking it is. But a one will undoubtedly appreciate the excellence of Dr. Throckmorton's achievement in this small volume and may well decide that in the future it will be better to put a copy of it in the hands of each member of his class instead of trying to do all the explaining himself. Only any reader will recognize here a skillful and incisive interpretation of a difficult text. The writing is clear and cogent. Technical terms are skillfully avoided, and, where unavoidable, are clearly defined. In thirteen brief chapters the author moves consecutively through the Epistle, distributing his attention and space according to the importance of the argument, on the one hand, and its obscurity, on the other, so that the resulting book, although brief, has sound proportions, makes a solid impact, and accomplishes what it set out to do.

A book of this kind must be judged mainly by its effectiveness as a medium of communication, by its success in making available to the lay reader the results of scholarly study. By this criterion Dr. Throckmorton's book must be judged very good indeed. It would be a mis-

take, however, to suppose that the book is valuable only for this reason or that its teaching skill, its aptness in interesting and informing the prospective lay reader is its only excellence. It is a very illuminating discussion of Paul's thought and will be useful to anyone concerned to deepen or sharpen his understanding of the Apostle. I found the discussion suggestive and helpful at many points. The meaning of "righteousness" for Paul seemed to me to be exceptionally well handled. Many will find the chapters on the relation of sin to Adam as Paul thought of it, particularly against the background of Jewish thinking, especially interesting and enlightening. But these are only two of many possible examples. Actually each chapter handles its text freshly and pointedly.

The peril of such a book as this is that in the interest of clarification the expositor will give too simple and coherent an account of his subject. It would be too much to expect that this, or any other effort to interpret Paul's thought to modern readers, could entirely escape this peril. But Dr. Throckmorton shows that he is aware of it, and one gets the impression that he was as eager to write with fairness to the text as with consideration for the reader. The book is honest, incisive, and discriminating as well as readable and clear.

LOCKE ON WAR AND PEACE

By Richard H. Cox. Oxford, 1960. 220 pp. \$5.95.

Lord Bryce has said "that the American Government and Constitution are based on the theology of Calvin and the philosophy of Hobbes." Yet the patron saint of the American political system is Locke. Since Locke is generally considered to be the antithesis of Hobbes, Lord Bryce and many other observers have marvelled at this contrast between the inspiration of the Constitution and the spirit of the American political tradition.

This book suggests that the problem has been wrongly put and that the real conflict is not between Locke and the American tradition, on the one hand, and Hobbes, on the other, but rather between the American tradition, on the one hand, and Hobbes and Locke, on the other. It is the main thesis of this book that Locke's conception of the nature of man and of society is much closer to that of Hobbes than an unsophisticated reading of Locke would suggest. Locke, a very circumspect man, went to great pains to demonstrate that he had hardly read Hobbes and certainly was completely out of sympathy with his views. Yet in truth, he was really a Hobbesian in disguise. Professor Cox shows conclusively with great ingenuity and through painstaking, original research that Locke must have been well acquainted with Hobbes' work and shared many of the latter's basic views.

It goes without saying that this thesis is of great importance not only for the history of political philosophy but also for the understanding of the American conception and tradition of politics. Professor Cox develops his thesis with great brilliance and insight. He makes extensive use not only of printed material but also of Locke's manuscripts and books in the Bodleian Library. This book is a model of a monograph. It also promises to become a landmark in the history of political thought.

HANS J. MORGENTHAU

University of Chicago
Chicago, Illinois

JESUS OF NAZARETH

By Günther Bornkamm. Trans. by Irene and Fraser McLuskey with James M. Robinson. Harper, 1960. 239 pp. \$4.00.

Lives of Jesus are apt to be embroidered by theological fantasies. It is refreshing, therefore, to come upon an objective, scientific appraisal of him who has meant more than any other human being to the history of man. Such a life is that by Günther Bornkamm. It first appeared

in German in 1956 and this is a translation of the third German edition (1959). The author is Professor of New Testament Exegesis at Heidelberg University. After a preliminary chapter on the relation of faith and history in the gospel, the author quite properly discusses the person and environment of Jesus and continues with a chapter on Jesus himself, showing his oneness, sovereignty and mystery ("To make the reality of God present: this is the essential mystery of Jesus."). There follow longer chapters on the Kingdom of God and the will of God. Not until chapter eight do we come to a real discussion of the Messianic question and this knotty problem is excellently resolved. But the concluding chapter on Jesus Christ is also helpful. Not for a long time have we had a life of Jesus which compares favorably with the Synoptic problem, a second on expositions of the parables on the Mount and a third on Messianic titles in Jesus' references to himself) serve to expand and strengthen the argument. Numerous copious notes accompany each chapter. I am sure that this life of Jesus is already an important event in New Testament and early Church History scholarship. It should not be missed by ministers who surely will wish to be brought face to face with superior scholarship and interpretation relating to the Man of the Ages. This is a great book.

MERVIN M. DEAN

Dean
Bangor Theological Seminary

THE NEW ENGLISH BIBLE

NEW TESTAMENT

Oxford University Press and Cambridge University Press, 1961. 447 pp. \$4.95.

Commemorating the three hundred fifty-fifth anniversary of the appearance of the King James Version of the scriptures a group of scholars has produced this New Testament which will be followed later by the Old Testament and the Apocrypha. Representatives of several churches and church groups, including Anglicans, Baptists, Methodists, Congregationalists, Friends and Presbyterians, joined with the two persons mentioned above to plan and direct this work. The translation is fresh and the vocabulary is often striking. Here is the way I John begins: "It was there from the beginning; we have heard it; we have seen it with our own eyes; we looked upon it, and felt it with our own hands; and it is of this we tell. Our theme is the word of life." Or begin with verse twelve of the first chapter of Philipians, "Friends, I want you to understand that the work of the Gospel has been helped on, rather than

1, by this business of mine. My im-
ent in Christ's cause has become com-
nowledge to all at headquarters here, and
among the public at large; and it has
confidence to most of our fellow-
ans to speak the word of God fearlessly
th extraordinary courage." This is not
arked King James translation, but an
new translation. The Christian minister
read it for its strength and its insights
ould then commend it to his parishoners.

M. M. D.

THE ENGLISH BIBLE

F. Bruce. Oxford, 1961. 234 pp. \$3.75.

Rylands Professor of Biblical Criticism
egesis in the University of Manchester,
d, appropriately offers here a history of
tions of the Bible into the English
age. He opens the account with the Bible
tures and in poetry, before the days of
and continues with a chapter on John
fe and more than a chapter on Tyndale
memorable influence is still felt. The
Bible of 1539 was followed by various
as in Elizabeth's reign which, in turn,
followed by the King James Version. The
continues through the various revised ver-
and the work of Moffatt, Goodspeed and
and brings us down to date with J. B.
ps and others. There is a chapter on
Roman Catholic versions and the book
udes with a discussion of *The New English*
This is a helpful book for the clergyman
ought to know how the English Bible has
down to us. He might well use the book
sis for a series of lectures on how we got
ible.

M. M. D.

EDUCATION FOR CHRISTIAN LIVING

Randolph C. Miller. Prentice-Hall, 1956.
118 pp.

PROTESTANT NURTURE

Harry C. Munro. Prentice-Hall, 1956. 270 pp.

er since the turn of the century Christian
education has been a movement both growing
changing, holding within itself tensions of one
or another. The two books here considered

express something of this tension in our own
day. Dr. Miller's extensive and comprehensive
discussion of a program for Christian Educa-
tion is an effort to present a view of Christian
Education consistent with recent theological and
Biblical insights and to indicate its practical
application to the *details* of a local church pro-
gram. It is thus a veritable compendium of valu-
able information for any Christian educator. Dr.
Munro's work, while less comprehensive, at-
tempts to apply the theories of creative educa-
tion to the *whole* life and work of the church.

Dr. Miller's book can serve as an index to
some of the latest thinking in a number of
related fields, although the author apparently
has not fully integrated all the the material in
his own mind. Dr. Munro's book can serve to
hearten those exponents of a more creative
view of Christian Education who might have
felt themselves without a champion since Elliott
in 1940. It is hard to pinpoint the basic
difference between these two men, but certainly
one fundamental disagreement lies in their
respective conceptions of the church. Dr. Miller
obviously regards the church as a body with a
unique life and function which, while not
divorced from the world, is emphatically neither
a servant of the world nor a reflection of it.
Dr. Munro, on the other hand, sees the church
as having not only uniqueness in its life
(beyond its worldly elements) but also definite
commitments to the world. Specifically, Dr.
Munro would have the church work harder at
being the church since it could then strengthen
American life by altering the moral and spiritual
tone of the community. He sees no radical
difference between the church at its best and the
community at its best! And these "bests" are
normally in terms of experimental living and
high moral/service motives. According to him
we educate for Christlike living which can be
Christlike only as it goes out into the world and
serves through benevolences and social action.
Dr. Miller would have the church look inward
to insure its being the church of God as re-
vealed in Scripture. Its first educational function
is to be true to its own nature as a divinely
created and sustained institution; only then
can it begin to train up its offspring. Dr. Munro
insists that the pre-eminent principles of free-
dom and creativity in Protestantism must not be
usurped by authoritarian tendencies in the
religious life. For him, the wisdom of the past
prepares the way for tomorrow's explorations.

A comparison of these two books affords the
reader some idea of the differences prevalent in
Christian Education today as well as an ap-
preciation of many of the specifics in the field.

DAVID W. JEWELL

Professor of Christian Education
Bangor Theological Seminary

THE SELF IN PILGRIMAGE

By Earl A. Loomis, Jr., M.D. Harper, 1960. 109 pp. \$3.00.

After reading this book in one sitting—it would not let me go!—I am afraid to say much about it; for one of the points the book makes clear is that in talking about others we reveal ourselves. Yet it would be a denial of the validity and power of the author's thesis to run from responsibility! And it would also witness to the rightness of his thesis: we are afraid to discover ourselves because, in finding the *good* as well as the evil, we realize we must become involved by expressing that good.

Dr. Loomis writes out of long and productive experience with men's efforts to escape looking at themselves. Obviously he has thought deeply and creatively about these attempts and how he might communicate the process of and necessity for self-discovery. Here is no self-centered call to come to oneself—an appeal to serve one's own best interests. This is a moving plea to know ourselves lest we commit the ultimate blasphemy against our Creator and watch our world collapse. Denial of the fullest reaches of selfhood is denial of our *raison d'être*; thus we grease the skids of the world's suicide ride to destruction.

The author has a compelling style, alternating unexpectedly in mood and illustration between the warm and homely and the scholarly and academic. So he expresses even here the kind of tension between elements of the unified self which is most productive of true communion. He speaks of his own self-discovery as beginning with the advice of a professor to "resonate" with Dostoyevsky—or to allow the Russian novelist to resonate with him. Both through his content and his style Dr. Loomis calls us into a communion through resonance which pulls us into the process of self-discovery, frightening though it may be.

D. W. J.

FERMENT ON THE FRINGE

By Shirley E. Greene. Christian Education Press, 1960. 174 pp. \$2.00.

Anyone interested in a study of churches caught in community transition from rural toward urban will find this volume worth reading. Written by Shirley E. Greene, Town and Country Secretary of the Evangelical and Reformed Church, it is divided into two parts. Part one pictures the difficulties churches are confronting as sociological changes take place in the areas where they are located. In part two, which makes up the major portion of the book, the author reports graphically and humorously

but always sympathetically, on ten churches which have been successfully involved in transition. To each of these churches he put a question: What attitudes, decisions, programs and practices, in your experience have proved conducive to success as you have adjusted to the growing urbanization of your community? The answers to this question given by these churches contain valuable hints and helps which will assist ministers and laymen who are confronting the problems of the fermenting fringe.

WALTER L. CLARK

Professor of Preaching and Pastoral Relations
Bangor Theological Seminary

QUESTIONS GOD ASKS

By Hunter Beckelhymer. Abingdon, 1961. 176 pp. \$2.50.

I was a little startled when I looked at the jacket of this book and saw the title. It seemed an arrogant one and reminded me of a sermon I once heard on "What God Thinks About You." There is nothing arrogant about these sermons, however, which were preached by the minister of the Hiram Christian Church, in Hiram, Ohio. They are biblical, theological (and understandable in such a way that laymen will understand them) and contain helpful guidance for daily Christian living. The style is energetic without being frivolous; the biblical illustrations are presented with wit, imagination and reverence; the applications are pointed and unmistakable.

Some of the questions God asks: "Where is Your Brother?" (Gen. 4:8-9), "Should I Not Pity Nineveh?" (Jonah 4:10-11), "Shall A Father Find Content With The Almighty?" (Job 38:1-3; 40:1-2), "Who Do Men Say That I Am?" (Matt. 16:13-18), "Why Do You Persecute Me?" (Acts 26:13-16).

W. L. CLARK

CAN I KNOW GOD?

By W.E. Sangster. Abingdon, 1961. 176 pp. \$2.75.

If you like to read collections of sermons, you will like this one. If you do not like to read sermons generally, the chances are good that this will be an exception. For here is a master sermonizer at work and you cannot help but be thrilled at the skill with which he puts his thoughts together in logical order and convincing style.

times he uses texts most of us would and at first wonder how anything good came out of them, yet by the time he has we wonder how we could have failed to see the deep meaning and significance of the text. For instance, who else would think of the text on Isaiah 21:4, "The twilight that I have had hath been turned into trembling unto me," our author makes of it a thoughtful sermon on "The Pain of Answered Prayer." Another sermon he calls "Three Sermons" and uses Romans 8:22, "The whole creation groaneth." Consider some of the other sermons, are they not unique and original in getting? "Remember to Forget," "The Holy Vision," "Holy—But Not," and "God's Law is not 'On Approval.'" I am sure you will not be sorry to have this volume in your library.

EDWARD G. ERNST

Second Street Congregational Church
Portland, Maine

THE EUCHARIST AND LITURGICAL RENEWAL

by Massey Hamilton Shepherd, Jr. Oxford, 1960. 146 pp. \$3.00.

Little over a year ago eight papers were presented by seven noted Episcopalian scholars at the priest of the Greek Orthodox Church at the Liturgical Conference held in San Antonio, Texas. All of the contributors write from the conviction that the Episcopal Church is a part of the catholic church, and at the very heart of catholic worship is the Holy Eucharist, sometimes called the Mass or the Holy Communion. The Eucharist means Thanksgiving. The Eucharist is understood as more than a church service; it is rather a way of life. The Eucharist is the daily bread, and Calvary must become the daily bread for the disciple. Bishop Stephen Bayne summarizes it succinctly: "The Eucharist is the life, and the breaking and the giving of the bread, the life, world without end, by us, in us, for Him, in Him, until the dying of the Lord Jesus, in the lives of all His flock is accomplished, and His life reigns supreme and unchallenged." The social and economic implications of the Eucharist are carefully dealt with. A brilliant essay by a layman discusses the liturgical movement and the ministry of the church under the four headings of ecclesia, eucharistia, leiturgia, and diakonia. Underlying all these essays is a belief in the incarnational theology affirmed in the Apostles and Nicene Creed. But the Eucharist is not an end in itself, but the means of grace for the believer. The Eucharist is the way he goes from the altar out into a world which needs God's redemption. Dr. Dora

P. Chaplain, professor at the General Seminary in New York, makes the stimulating observation that the church is sent to do its work among "the incredulous, the indifferent, and the unaware." The Very Reverend Alexander Schmemmann, professor at St. Vladimir's Orthodox Seminary, writes a revealing essay on how Eastern Christians interpret the various component parts of the Eucharist. In view of the emphasis placed by the Church of Rome on the climactic moment being the consecration and elevation of the host, Father Schmemmann tells of his reply to Orthodox youth who ask the question: "What is the most important part of the liturgy?" He answers: "The whole liturgy." Then he adds: "When you want to bring water to boil and therefore consider that the important moment is when it finally boils, you still know that you will not reach this point unless you first let the water warm up." The Eucharist is viewed as a procession, which leads us ultimately to a final destination, but in which every stage is equally important.

RALPH H. KIMBALL

Saint Andrews Episcopal Church
New Orleans, Louisiana

THE PASTOR'S PRAYERBOOK

By Robert N. Rodenmayer. Oxford, 1960. 319 pp. \$5.00.

Dr. Rodenmayer has edited a comprehensive book of prayers selected from a wide variety of excellent sources. I did not read every single prayer in the book but having read the majority of them I can testify that they are inspirational, worshipful and helpful. There are prayers in this book that may be used on specific occasions such as "at the adoption of a child," "blessing of a home," "labor and industry," "the use of atomic power." There are 641 prayers, some of which are classics but all of which are good.

I knew Robert Rodenmayer when he was Rector of St. John's in Northampton and I was Diocesan Director of Youth. I remember especially a college student weekend conference he conducted in my parish house. Dr. Rodenmayer was an unusual spiritual leader at that time and he has grown in grace and scholarship each succeeding year. The Prayerbook he has edited includes many prayers of his own. This book is obviously the work of a man of high spiritual attainment.

I have read one review of this book written by a Baptist who questions the ethical right of us ministers to use prayers in public written by others. He claims that "the minister should

ordinarily assume the discipline of writing his own prayers." If this is true I am very unethical. As a priest of the Episcopal Church I use prayers in public taken from the exquisite *Book of Common Prayer*.

The very day I received Rodenmayer's book in the mail from Bangor Theological Seminary I was scheduled to conduct a Service at the Home for Aged Women in Bangor. I used a few prayers from *The Pastor's Prayerbook*. The "senior citizens" among the women found the prayers particularly appropriate. Two or three nights later I tried out a couple prayers from this book at a Vestry meeting. My men liked them too!

JOHN BRETT FORT

St. John's Episcopal Church
Bangor, Maine

WHEN WE WORSHIP

By Robert T. Fauth. Christian Education Press, 1961. 88 pp. \$1.50.

This little book of less than one hundred pages is intended to help laymen to "a better conception of what takes place or what should take place in worship." It fulfills its promise adequately. Any minister would be greatly assisted in his work as the leader of worship if the members of his congregation were familiar with its contents.

Dr. Robert T. Fauth is chairman of the Committee of Fifty of the Board of Homeland Ministries of the United Church of Christ, a pastor and leader in the Evangelical and Reformed Church. His book undoubtedly springs from his experience in four pastorates. He is at present the minister of the Peace Memorial Church in Chicago. His concern in *When We Worship* is primarily with the forms and symbols of worship, and he has given meaning to many of these that have lost their significance to many church-goers. If he leans a little more to the liturgical than many Congregationalists would, his leaning will do us no harm. He leaves ample room for us to lean in the opposite direction if we wish, without writing us out of the Christian fellowship.

When We Worship is not adequate enough for the serious student of worship, and does not pretend to be. Yet, I am sure that I would have been helped by it if I had had it when I graduated from seminary. It may be that more attention is being given to the art of worship in the modern theological curriculum than formerly. I hope so! But if there are men going into our churches who do not even know

the language of worship, this book could help them some embarrassment, and might help their congregations from some uneventful day mornings! The price of the book makes it possible for churches to circulate a few copies at least among the members of the Board of Deacons, choir members, and others, who would help.

KENNETH BROWN

South Parish Congregational Church
Augusta, Maine

THE MEANING OF THE CROSS

By Henry Sloane Coffin. Scribner's, 1959. 164 pp. \$2.50.

Reinhold Niebuhr is quoted in the preface once saying that Dr. Coffin has to unsay fewer things than any other comparable religious figure of his day. This was not because Dr. Coffin was silent on important issues for he was most outspoken. Nor was it because he failed to express himself as a religious scholar. Indeed, he left behind him many books which have lasting value and this particular book a testimony to his sound scholarship and great concern for those who interpret the Gospel.

First published in 1931, the book is made up of a series of addresses given to ministers and theological students over a period of years. In the first chapter Dr. Coffin treats the questions, What Crucified Christ? The other chapters follow with the treatment of questions raised by every man who seeks to understand the meaning of the Cross. Why Did He Have Himself Crucified? How Shall We Interpret the Cross? What Must We Do Because of It?

Dr. Coffin was particularly interested in speaking to the needs of the men who were accepting the liberal theology of his time. They were shying away from the Cross in their preaching, unsure of proclaiming it as a redemptive act. This might seem to "date" the message of the book for there has been a revolt against liberal theology in our time. The only difficulty with this reasoning is that the current theological renewal has not spilled over into our pulpits and the "non-fundamentalist" school has not come to terms with the preaching of the Cross. The preacher can find help and encouragement in this book for he knows his own discontent when he preaches less than the whole gospel of Christ.

N. WESLEY HAYMAN

First Congregational Church
Montclair, New Jersey

THE PROMISE OF THE SPIRIT

am Barclay. Westminster, 1961. 120 pp.

There is anything that needs clarifying in the thinking of the Church it is what Christians think about the Holy Spirit. Dr. Barclay has made a worthwhile contribution to popular literature in this field. His little book is based on sound scholarship and hard work. It traces the idea of the Spirit through the Old Testament, the Synoptic Gospels, John's Gospel, the earliest church, the Letters of Paul, the New Testament Church and the church of today. He impressively documents the thesis that Biblical writers believed that the spirit motivates all things good, and, of course, the Incarnation, all things Christian. His book is also genuinely, and sometimes inspiringly, practical. Indeed, there were times when I had difficulty separating his exposition of Paul's thought from his own hom-

Barclay does, I think, helpfully sharpen our thinking about the Holy Spirit. But there are questions. When he says about the Spirit, "It is the Holy Spirit in our hearts who gives us the desire and confidence to enter into the presence of God," I ask, "But aren't we all there?" Besides help on the theme, the reader will find good sermon illustrations and suggestions and his faith in the validity of Lenten worship will be strengthened.

CLARENCE W. FULLER

Congregational Church
Boston, Massachusetts

LENTEN—EASTER SOURCEBOOK

by Charles L. Wallis. Abingdon, 1961. 144 pp. \$2.95.

Charles L. Wallis is well-known for other books he has edited. He has compiled sermons and sermon illustrations. Now he presents an anthology of Lenten preaching and worship resources. He says it is intended "for ministers and laymen seeking resources for worship services during the pressure of the Lenten-Easter season." The author has read widely. He includes paragraphs from such men as Luther, but for the most part his emphasis is placed upon Lenten day preaching. Here one will find: "100 Questions and Texts; paragraphs on the crucifixion, the cross, personalities of the passion, and calls to worship and prayers for the sea-

I presume there is a call for such books, or they would not be printed. However I have never been able to do much with such isolated paragraphs lifted out of their context, nor have I received much inspiration from them. Surely preachers should have enough creative imagination to formulate their own Lenten series without relying upon Ockenga or MacLennan. Or at least they should read MacLennan for themselves! I have heard that a minister lives by "picking the brains of others." Anyone who wants "brain-picking" done for them will be glad for this book. Personally, I like to do my own!

LESLIE W. HOWLAND

The Pleasant Street Methodist Church
Waterville, Maine

LIVING WITH THE SEVEN WORDS

By John Alexander McElroy. Abingdon, 1961. 128 pp. \$2.00.

Here are forty-seven meditations by the pastor of Calvary Methodist Church in East Orange, New Jersey. The material was originally prepared for noontime services on the Fridays in Lent from the pulpit of the Arch Street Methodist Church in downtown Philadelphia. A congregation of 4,000 is unusual enough to require an unusual word from its pulpit.

In this brief volume Dr. McElroy brings a fresh approach to familiar words. He expands our thinking by extending the time of relevance of the last words of our Lord to encompass the complete range of human experience. Each word is interpreted each week in various frames of reference, such as the Lord's Prayer, the Beatitudes, the Cross, Personal Problems, Biblical stories, a "search of the scriptures," and the period of preparation.

The volume is replete with apt illustrations, stirring sentences that startle self-complacency, incisive comments that catch up our casual concerns, and "speak to our condition." The author reveals an artful application of rhetorical questions and exclamatory techniques. A useful scripture index reveals the breadth and depth of the author's basis for a truly fine expository treatment of some of the most meaningful words from the lips of our Lord. It is a commendable source of "daily devotions for Lent."

GORDON H. WASHBURN

The Congregational Church of West Medford
West Medford, Massachusetts

THE THEOLOGICAL FOUNDATION OF LAW

By Jacques Ellul. Doubleday, 1960. 140 pp. \$3.95.

The author of *The Presence of the Kingdom*, a professor of law at the University of Bordeaux, a Christian layman who interprets law in the light of his Christian faith, gives in his new book a perceptive critique of natural law. He traces the historical theories of natural law and concludes that it "is the lowest common denominator which makes possible the expression of social life." He declares that natural law "is not a moral ideal, but a juridical fact. . . . It is not an ideal but a reality."

Ellul finds in Biblical faith three elements which constitute systems of human law. The first two elements are the basic institutions created by God in the very structures of existence (marriage, property, exchange, and so on) and human rights and these are a part of God's covenant of mercy towards man. The third element is contained in the relative and changing values and standards of man-made justice. Ellul points out that "order is not a creation of law. The opposite is true. Order exists and law formulates it." This is a refreshing interpretation of the origin and the meaning of law and justice. In the light of current times this book has much to say concerning man's freedom and his responsibility. With frequent reference to scripture Ellul supports his thesis, defines the place and purpose of the state. The state is the guardian of the law, but not the law itself. "Law" declares the author, "is a guarantee of life, given to a nation. There can be no nation without law." Ellul also indicates the role of the Church in its relationship to the law and in its service to God. He emphasizes the prophetic role of the Church, which for three centuries the Church has neglected. The Church must continue its teaching ministry if the covenanting relationship is to be fulfilled and human rights are to be assured. This is a solid, well-written, timely interpretation of God's supremacy and our need to see the basic elements of truth that preserve the nature of law as an instrument for the preservation of human rights and as an expression of God's covenant with men through Jesus Christ.

WALTER A. TELFER

United Congregational Church of Irondequoit
Rochester, New York

A THEOLOGY OF THE LIVING CHURCH

By L. Harold DeWolf. Harper, 1960. 383 pp. \$5.00.

This book first appeared in 1953 and it quickly became recognized as a standard treatise

in the field of systematic theology representing the liberal point of view. Indeed its acceptance was so widespread that it has gone through four printings. It is now being brought out in a revised edition and in it the author has taken account some of the reactions of various readers, changes in his own thinking, and some of the more recent developments in theological thinking.

With reference to the changes in his thinking, he states that he has "become more conservative theologically, with yet higher regard for the unique revelatory authority of the Bible." He further points out that while he has always been concerned with the redemptive work of the Christian gospel, he feels that this concern is now central in his thinking. But he insists that he is still most emphatically a liberal as regards method thus holding to the position set forth in the first edition. For the most part the book remains unchanged.

STILES LE

Thomas Memorial Congregational Church
Chicago, Illinois

THE THOUGHT OF REINHOLD NIEBUHR

By Gordon Harland. Oxford, 1960. 298 pp. \$

This work is an extensive apologetic of Niebuhr's theological ethic and Christian perspective on the actual realities of the temporary world situation. The author reveals a comprehensive acquaintance with, and knowledge of Niebuhr's writings, and he renders significant service on his own part by presenting a critique of the subject's thought in contrast to that of his critics. This serves to sharpen the foci of their differences and to set in clear light Dr. Niebuhr's perception.

Mr. Harland asserts that Dr. Niebuhr has put upon the contemporary world from a theological position that is Christocentric. His concern for our common life springs from his deep Christian interpretation of the meaning of The book is divided into two parts. Part I is an exposition of the "norm" of Niebuhr's dialectic "Agape—sacrificial, heedless, uncalculating love. It is the very nature of God's love to be reaching, and he loves for this out-going reason not for the sake of like-response. The Christ event of the Christian faith is the sealing which demonstrates this love. Out-going elicits loving response. Thus man seeks to relate to God and his fellowman, and doing so must apprehend that he knows himself only in he is "known" of God. All through the first part of this work the author presents evidence to counter the detractors of Niebuhr, who in

is obsessed with man's essential sin which makes it nearly unattainable that apply the norm of agape to life.

is devoted to a delineation of Niebuhr's vision of his Christian ethic to our contemporary scene. With sympathetic clarity we are led to see the subject's analyses and applications to several issues pertaining to politics, and peace, economics, and race. For, if Christian faith, its spirit and power, is to meet man's earthly situation redemptively, it must come to grips with the real activities of a man engages himself. This work captures the scope of Dr. Reinhold Niebuhr's thought, concentrates it in a kind of spotlight illumination that should be helpful to many of

EMIL A. AHOKAS

Congregational Church
Brockford, North Dakota

stated that church groups will discuss literary, social service, social action and other topics—but not technological issues. In fact, the author feels that for many Christians the word "technology" has a slightly dirty connotation! Three reasons are given: 1) suspicion; 2) ignorance; 3) misunderstanding. As I thought about my own ministry, I said, "How true!" Here is an area of life almost untouched by those of us who love and serve the church. Although much more remains to be said about this important book, one sentence stands out as a guide in planning for the years ahead: "The Christian community, though it may have very little technical knowledge . . . enjoys the responsible task of setting the atmosphere and background of thought out of which the 'challenge of change' will be faced."

W. ROBERT MAYHEW

Central Square Congregational Church
Bridgewater, Massachusetts

SCIENCE, TECHNOLOGY AND THE CHRISTIAN

A. A. Coulson. Abingdon, 1961. 111 pp.
\$.50.

A little book by C. A. Coulson, noted physicist, who is also a dedicated Christian, comes at a time when technological developments are affecting the life of mankind. As in this review a Russian rocket aimed at hurtles through space at an incredible rate; seven American astronauts await the word of three of their number for a first man into outer space; and a TV program aired about twenty-five years of *Life* gives a portrayal of past performance and future prospect. The timely message of this book is set in a sentence in the prologue: "The tremendous involvement of science and technology in the pattern of our lives is sufficient justification . . . to try to relate them to our more fundamental Christian beliefs."

In a fascinating presentation of the first and second Industrial Revolutions, the author speaks with clarity to help us toward a basic understanding of the nuclear age and the tempo of modern technology "almost frightening in its acceleration." But here the moral responsibility of the scientific community gives us ground to hope. The claim is made that "at the present time there is no similar sized professional group which has anything like the same degree of confidence for social responsibility as the scientific community." The claim is backed by chapter and

chapter the greatest challenge in this book is in chapter three—"The Relation of the Christian Faith—Some General Principles." It was

MAKING THE MINISTRY RELEVANT

Edited by Hans Hofmann. Scribner's, 1960.
169 pp. \$3.50.

This is a volume of half-a-dozen essays edited by Hans Hofmann, who is director of the Harvard University Project on Religion and Mental Health. The purpose of the project is "to experiment in relating the insights of the social sciences and psychiatry to theological education." The purpose of this volume was to elicit from each contributor his views on making the Christian ministry more relevant in our time, in the light of what we now know from the social sciences, particularly psychology.

Hans Hoffmann begins with an introductory essay. Paul Tillich writes on "the relevance of the ministry in our time and its theological foundation." Reinhold Niebuhr's contribution is concerned with "the Christian moral witness and some disciplines of modern culture." Dean Samuel H. Miller of Harvard Divinity School discusses "pastoral experience and theological training: the implications of depth psychology for Christian theology."

The three remaining essays by Kenneth Appel, eminent psychiatrist and past president of the Academy of Religion and Mental Health, by Seward Hiltner, Professor of Pastoral Counseling at the University of Chicago, and by Reuel Howe, director of the Institute for Advanced Pastoral Studies, deal with the respective specialties of each contributor.

Each contribution is important and worth reading, with the possible exception of the editor's

essay. This one may leave you wondering, as it did me, just how extensive is the author's acquaintance with ministers, Christian people and church life in modern America. It is fraught with generalizations and characterizations that are becoming stereotypes among academic theologians and social scientists alike. We cannot be as bad as he paints us, and my experience leads me to protest that he is quite wrong in some of his charges. On the other hand, Paul Tillich's contribution is, as usual, brilliant, incisive, constructive and challenging. It alone would justify the entire volume, but the others will interest you, too.

ARLAN A. BAILLIE

First Congregational Church of Wilmette
Wilmette, Illinois

MARTIN BUBER: JEWISH EXISTENTIALIST

By Malcolm L. Diamond. Oxford, 1960. 240 pp.
\$4.50.

Martin Buber: Jewish Existentialist by Malcolm L. Diamond is a solid book, well documented and thoroughly indexed. It is a serious work ably presented. Readers, both Christians and Jews, who seek to understand Buber, the religious philosopher, will profit greatly from this study. The reverence with which the author approaches the study of Buber, the man, can best be seen from the closing paragraph in his preface. "I can only hope that the study of Martin Buber whose thought is of a piece with his life, reflects something of the wonder I felt at the man."

Professor Diamond has thoroughly familiarized himself with the life of Buber and with the religious and cultural forces that influenced him. His observations are pointed and brilliant as when he suggests that Buber owes a great debt to the Chassidic movement with its emphasis on "ecstatic worship" as part of the optimistic

Jewish tradition and yet recognizes that it is Kierkegaard's existentialism that led Buber to shift his interest from the mystical aspects of Chassidic teaching to the aspect of its teachings that emphasize infusing the routines of everyday life with the breath of eternity.

Buber's philosophy of faith is to be found in his greatest work, *I and Thou*. This relationship governs Buber's approach to good and evil. God, to Buber, is not a cosmic force, a power, an I-an-It relationship but an I-and-Thou affinity. It is this personal relationship with God of his fathers that makes Buber, the man, a man of faith, so fascinating to both Christian and Jew, and that causes Professor Diamond to write with reverence, "of the wonder I felt at the man."

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THE NATURE OF JUDAISM

By Samuel Umen. Philosophical Library, 1960. 152 pp. \$3.75.

The Nature of Judaism by Samuel Umen is published by the Philosophical Library. It is, however, not a study of the philosophy of Judaism. *The Nature of Judaism* is a 152-page volume of inspiring essays written more for the pulpit than for the critical reader. The essays are heartwarming expressions of a Rabbi's faith, inspirational in mood, and were possibly delivered in the Synagogue or to adult study groups.

The fare is rich and varied. Here we have a compendium of diverse thoughts on the religious and cultural character of the American Jew. These delightfully written studies are perceptive, human, tender, informative and worth sampling.

A. H. FREEDMAN